HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
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Report on the Dissertation Submitted by Laurence Rubinstein for the Master of Arts in Hebrew Literature Degree and Ordination

THE JOSIPPON OF JOSEPH BEN GORION:
A TRANSLATION OF PART I WITH AN INTRODUCTION
AND SOURCE ANALYSIS

I write a single report on the theses of Messrs. Rubinstein, Patz and Zoll because though they work separately and independently, theirs was an effort unified by zeal and devotion to scholarship, exemplary eagerness to complete a difficult task, and the praiseworthy intention of providing together the first full translation made in English of any version of the Yossippon. Regularly these men consulted with me individually or in a group to work out problems involved in the handling of the texts so that the finished copy might have a unified format and a relative uniformity of expression.

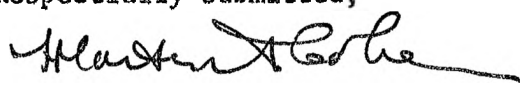
The work done by each of these men was massive, and the time they spent went far beyond the requirements of duty. Each man translated one third of the Yossippon. Each studied a number of the major sources which the pseudonymous author of the Yossippon used. Each prepared a lengthy section of notes and an introduction to accompany the translation.

The work of all three men is of an exceptionally high quality. To be sure there are a number of mistranslations in the work of each, as well as a misunderstanding of proper names, sentence structure and the like. There are also several infelicitous translations. The theses at present are not ready for publication: they require editing, a completion of source analysis and a much more detailed introduction. But they should be published.

The faults that I have indicated are relatively few and minor, and my mention of them should not be so construed as to detract from the value of the theses or from their real contribution to Jewish learning.

It is therefore with great pleasure that I recommend the acceptance of this thesis.

Respectfully submitted,



Martin A. Cohen

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I wish to thank the Lord Our God for whatever small talent was needed in the preparation of this project.

To Dr. Martin A. Cohen of the Faculty of the Hebrew Union College, New York School, I would like to extend my thanks for his suggestion and supervision of this project as well as for the trust he showed in me during its completion.

My parents once again proved to me, the old adage that Parents are God's partners on Earth, by patiently extending me the facilities of their summer home during the early drafts of this thesis. The conduciveness of that retreat plus their patience enabled a most tedious affair to pass quickly and enjoyably.

Lastly, I would like to thank both my wife, Robin, whose typing of the final draft and proof-reading lifted much tedium from my shoulders; and my good friend and colleague, Norman Patz, whose consultations were frequent and necessary throughout the course of the project.

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TABLE OF CONTENTS

	Page
INTRODUCTION	i
JOSIPPON	1
FOOTNOTES	142
BIBLIOGRAPHY	154

INTRODUCTION

The content of this thesis is a translation of the first third of the Josippon, normally attributed to the pen of Joseph Ben Gorion. The great bulk of this work is a reproduction of varying accuracy of the works of Josephus. However, the first third of this, which runs from columns 1 to 180, deals mostly with events that precede the major scope of Josephus' history. Therefore, a good deal of the source material used by the author for this section has come from other works of literature available to the Jewish community at the time of the writing. The greatest other single source would be the Two books of Maccabees in the Apocrypha. These source materials from the Apocrypha, and Josephus, as well as from isolated sections of Plutarch's "Lives" have been traced in the footnotes.

There has been considerable discussion as to the dating of the Josippon. Most scholars seem to feel that it could not have preceded the ninth century and the Jewish Encyclopedia (Volume VII, page 259b) claims that the first mention of this chronicle occurs in the works of Dunaish Ibn Tamim which sets the Terminus Ad Quo of the Josippon in the early 10th century. However, Abraham Ibn Ezra, in his commentary to Haggai II: 8 cites the "book of Joseph Ben Gorion" as an authority on the destruction of the Second Temple, and his pupil David Kimchi, makes the same citation in a comment to Haggai II: 7. Therefore, it could be safe to assume that the Terminus Ad Quem of the work's writing must have predated the beginning of the 12th century.

The difficulty for the dating of the work can best be explained by the style of Hebrew used. The book is written entirely in a highly formal Biblical Hebrew prose. However, there can be no doubt of the author's difficulty in using the language, much of which will be explained in later paragraphs. The result is that the only thing one can be sure of in dating the work on the basis of style is that it could not have been written during the period of time when Biblical Hebrew was used.

Before a description of the contents of the first third of the work and a discussion of some textual problems, it might be wise to explain the method used in creating the translation and the text used. The text comes from the Berdeitchev re-edition of the Mantua printing. The Mantua Edition, published by Abraham Conat is dated to 1476-79. The Berdeitchev Edition done by Baron Günzburg is dated 1896-1913.

The first draft of the translation consisted of creating a literal text with all the possible meanings of the Hebrew Text recorded. To properly prepare this, several different dictionaries were employed and often, it was necessary to record as many as five or six related meanings. The second draft consisted of reviewing and rewriting the entire first draft with an attempt to create a more literate English text. At the same time, most of the source materials in Josephus and the Apocrypha were traced. In the case of the variant meanings, there was an attempt to view them so as to come to a greater understanding of the text. The third draft was an attempt to create a more uniform translation so that the Hebrew text's consistencies and inconsistencies would be reflected in the translation. At this point, a final decision was made concerning many of the variations in the text and any necessary

emendations were made. The fourth draft consisted of putting the entire translation in form for the typist with special regard for literacy and faithfulness to the original Hebrew. At the same time the footnotes were written and inserted into the text. In effect then, the submitted thesis is the fourth draft of work. What names were not available in the source materials were left in transliteration from the Hebrew, whereas those names which could be traced were Latinized.

The first third of the Josippon can best be divided up by columns into the following categories: Columns 1 - 5, the early geneologies taken from the Bible; Columns 5 - 10, the exploits of Aganiaz, the King of Africa and his nephew Pablosh and the deeds of Tsafo, the son of Eliphaz, and the deeds of Ozdrababel; Columns 10 - 13, geneologies leading to Rome; Columns 13 - 14, the battle between Rome and Babylonia; Columns 14 - 35, the reigns of Darius and Cyrus including the life of Daniel's successor, Zerubbabel; Columns 45 - 46, the rebuilding of the Temple; Columns 46 - 53, the unification of Medea and Persia under Cyrus in Chaldea; Columns 53 - 60, the story of Esther; Columns 60 - 65, the story of Alexander's rise; Columns 65 - 78, the legend of Alexander's birth; Columns 78 - 112, the kingship of Alexander; Columns 112 - 118, geneologies of early roman history and the fall of Alexander's kingdom; Columns 118-121, the attempted ravaging of Jerusalem by Heliodoros; Columns 121 - 123, the translation of Septuagint; Columns 123 - 132, the atrocities of Antiochus; Columns 132 - 148, the Maccabean Revolution; Columns 148 - 152, the Roman War with Hannibal; Columns 152 - 165, more accounts of the Maccabean Revolt; Columns 165 - 167, the beginnings of the Hasmonean dynasty under Jonathan and Simon; Columns 167 - 180,

the rise of Hyrcanus; Column 180, the succession of Hyrcanus by Aristolulas.

In terms of the order of the book, there is difficultywith only two sections. The legend concerning Alexander's birth is truly a magnificent story and indicates many things about the author of the Josippon. It attempts to prove that Alexander's real father was Neketnebor, a prince of Egypt who had fled to Macedonia, rather than Phillip. Neketnebor is able to copulate with Nabiarash, Phillip's legal wife because of his unquestioned mastery of magic and divination. There is a certain element of the Greek Tragedy incorporated in this legend because it ends with Alexander killing Neketnebor after Neketnebor reveals his true identity to Alexander. The author of the Josippon unquestionably accepts this story, claiming he has it on good authority (citing "another book"), although he admits the more traditional story of Alexander being descended from Phillip is also available. This legend should precede the story of Alexander's rise to power for it ends in Alexander's fifteenth year when he murders Neketnebor. However, it follows the story of his rise to power and appears as an insert.

The second difficult section is the area concerned with the Roman war against Hannibal which is inserted in the midst of the account of the Maccabean Revolution. In terms of its being placed in the text, it has little relevance to the story of the Maccabean Revolt although it appears right in the middle of this account. The war is most likely the second Punic War (C. 200 BCE) since it deals with the fall of Hannibal at the hands of Scipio (most likely Scipio Africanus). If this is so, it pre-dates the Maccabean revolt by about 50 years and

certainly could not be contiguous to it in either place or time. There are further discrepancies in the text for it reports that Scipio also defeated Hasdrubal. However, history does not allow for either one of them having met in battle since they operated in different theatres of action. This section is also clearly an insert.

The use of the sources previously indicated is almost totally non-existant until the beginning of the account of Roman history around column 112. At this point the Josippon culls from the "Antiquities" of Josephus, Book XII, chapters 1 - 4. This use continues through column 122 in the text. It leaves off from Josephus at this point and switches in its references to the Apocrypha. From Column 123 to Column 163, a good deal of material is taken from the Book of II Maccabees including such famous accounts as the Martyrdom of Eliezar the High priest, and the death of the woman and her seven sons at the hand of Antiochus the Great. The scope of the account of II Maccabees ends with the proclamation of the 13th of Adar as a feast day and the Josippon recounts this. However, it immediately switches to I Maccabees and goes into the account of Judah's war with Bacchides. Josippon then follows the story line of I Maccabees closely until the death of Simon in column 167. Since this marks the end of the Apocryphal accounts, Josippon now uses Josephus' "Antiquities" entirely for source material and the rest of the references may be found in Book XIII, chapters 7 - 11.

The Josippon seems to show a preference for the Apocryphal material. Whenever there is a discrepancy between the Apocrypha and Josephus, it will invariably choose the reading of the Apocrypha. Within the Apocrypha, it seems to show a preference for II Maccabees. Therefore,

as long as II Maccabees was within the scope of the Josippon, it usually chose that reading. When the Josippon passes the historical limits of II Maccabees, it usually chooses the reading of I Maccabees, and resorts most heavily upon Josephus only when both of those books end their accounts. Within Josephus itself, the references are almost exclusively culled from "Antiquities." Only once is there mention of any event that can be traced to the "Wars" and that is a statement of the length of Augustus Caesar's reign in column 117. This reference is indicated in Footnote 72.

Concerning the text and its difficulties, as has been previously stated, the text is almost exclusively Hebrew, with the exception of one sentence in Aramaic in column 152 (see Footnote 134). The style of Hebrew is Biblical with constant use of the "Vou consecutive" to change the past to the future tense and more frequently, the future to the past tense. As a result of this, tenses are frequently confused by the author and constructions become a bit clumsy. Use of future tense to indicate perfect tense, as well as an obvious lack of facility in handling all past actions permeate the text.

Another major problem in the translation was the handling of the pronominal suffixes. In certain sections, the repetitious use of the form "his" made an understandable yet literal translation impossible. At these points, the proper nouns were inserted in the translation with a footnote indicating the problem. This problem was prevalant throughout the text but rendered a literate translation totally impossible in two sections. At times, where the use of the pronominal suffix "him" exits and creates a slight problem for the reader, the translator was

reluctant to make the change. A careful reading of these sections will often reveal, the "him" to which the Josippon refers.

A further problem comes when the text will take second person eye witness accounts from source materials and reproduce them as third person narratives. The result was often a confusion in meaning. Perhaps the best example of this would be the letter written by Alexander to Aristotle where he gives a first person account of his perigrinations (columns 100-103). However, in the midst of his dealings with Queen Kandiki at the end of column 103, the text immediately changes to the third person and becomes a narrative rather than a letter, as indicated in footnote 52.

Another textual problem which had to be dealt with were the constant mispellings of names and words. It is difficult to discover whether such mispellings are the result of the original author, the first printer or the second printer of the Berdeitchev edition. The greatest discrepancy throughout the text would be a constant confusion of the "Resh" and the "Dalet." Perhaps the best example of this could be found in the name "Heliodoros" which appears in columns 120 and 121 in both this form and as "Heliorodos." Another example would be in the case of the citation of the story of Neketnebor which reads in the text "one book" but to make sense must read "another book." Footnote 31 contains this problem. The omission of the "Koph" or the replacement of the "Koph" by a "Tet" is another example of mispelling. The best example of this kind of aberration comes from the spelling of "Scipius" which the Josippon renders as "Stipius."

Throughout the text there is constant repetition of certain idiomatic phrases which are worthy of mention. One of the Josippon's favorite constructions is based upon the word "Hikkah" which is traditionally translated as "smote." This word will appear in conjunction with the following phrases: "Hikkah Makkah Rabbah" which was translated as "dealt a mighty blow": "Hikkah L'phi Hereb" which was rendered as "ravaged;" and "Hikkah et Kol Ha-aretz" which was interpreted as "decimated." All the above translations were followed as nearly as possible although there were times when the text could not permit such freedom. A few further words might bear mentioning. The word "Brit" as representing a contract between two earthly powers was always rendered as "alliance." "Bet Hamelech" was translated wherever possible as "palace," and "Bet Adonai" was always translated as "Temple." The Josippon uses a variety of terms for various upper class groups. The word "Sar" was translated as "officer" both in reference to the King's court and to battle; "Pacha" was translated as "Governor"; "Yoaytz" was translated as "advisor"; and "Paratz" was translated as "Governor." "Mashneh" was translated as "Viceroy." One other idiom should be noted. The Josippon frequently used the expression "Salu et hapegarim" which means literally "trampled many corpses" but which was rendered in the translation as "killed" and footnoted to indicate the change.

The footnotes are relatively self-explanatory. Where an actual major emendation is made, the footnote is quite explicit. This occurs rarely. More frequently, a literate rendering of an idiomatic or poorly constructed phrase is called for. In such a case the rubric "Literally" is used in the footnote. In the case where a minor emendation such as a

mispelled name, or confused name occurs, the rubric "text reads" appears in the footnotes. Wherever long portions of the Josippon are taken without change from other sources, the source is cited in a footnote that indicates the extent of the usage. Where figures or names correspond to other source materials without discrepancy, the source is merely cited. If there is any discrepancy, then the change is indicated in the footnote. The numbers which appear inserted in the text in parentheses are the column numbers of the Berdeitchev Edition.

Whatever the motivation for the writing of the Josippon, it is clear that a good portion of the text appears as an apologetic. Wherever the author is dealing with Jewish subject matter, he has a tendency to exaggerate the deeds of the Jews, or the importance of the Jews. The very best example is the letter which the Romans sent to Mattathias which can be found in columns 152-53 and in footnote 135. A similar superscripture to the letter can also be found in II Maccabees. However, the text of the letter is much more favorable to the Jews in the Josippon, putting them on equal footing with the Romans in battle. Perhaps it was the downtrodden position of the Jews at that time which prompted such an approach to Jewish History. The stature of the Jews at that time was decreasing as Catholicism extended. its power around the Meditteranean. In the face of this declining position, perhaps Joseph Ben Gorion felt it necessary to recall the "good old days," and with pride, glorify the Jewish position therein.

(1) Adam was the father of Seth. Seth was the father of Enosh. Enosh was the father of Kenan. Kenan was the father of Mehalalel. Mehalalel was the father of Jared. Jared was the father of Enoch. Enoch was the father of Methusaleh. Methusaleh was the father of Lamech. Lamech was the father of Noah. Noah was the father of Shem, Ham and Japheth. The sons of Japheth were: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer were: Ashkenaz, Riphath, and Togaimah. The sons of Javan were : Elishah, and Tarshish, Kittim and Dodanim. Now all the earth spoke one language with the same words. And as they traveled from the East, men said to one and other: "Come, let us build a city." But the Lord came down to look at the city and the Tower. He exclaimed "Behold, they are but one people. Come let us go down there (2) and confuse their language," and the Lord dispersed them from that place toward the extremities of all the earth. For this reason He called the place Babel.

Now these are the families of Japheth's descendants in the area where they were scattered from that place according to their languages, their lands and their nations.

The descendants of Gomer were: the Perkenos who are living on the River Parenta by the River Sinai; Riphath became the Bartonites who are living in the land of Bartoniah on the Lirah River. The waters of the Lirah empty into the sea of Okinos, which is the Mediterranean sea.

Torgaimah became the clans of the Chuzov, Petzinach, Oliknos, Bulgar, Ranbinah, Turkey, Buz, Zavoch, Hungary and Telematz. All of these settled in the South. The names of their lands bear their names, and they encamped on the swiftly flowing mountain rivers. However Hungary,

Bulgar, and Pertzinach[1] settled on (3) the great river called the Danube.

The descendants of Javan became the Greeks who are living in the land of Macedonia. Madai became the Azralos who live in the land of Borsan. Tubal are the same Tubal who live in the land of Taslikena on the Pishae River. Meshech became the Shibshane. Tiras became the Russians; the Bushani and the English living on the Great Sea. The Russians settled on the river Birah which flows into the Georgian Sea.

Elisha became the Almanians who lived between the mountains of Job and Shivtamo, and from them come the Lombardi who crossed the Rivers Job and Shivtamo. They conquered the land of Italy and have dwelled there until now upon the Rivers Po and Tishino. The waters of the Po flow into the Bandikeah Sea.

Tarshish became the People of Macedonia and one of their areas is Tarsus. Now it happened that as the Ishmaelites were capturing the land of Tarsus, its inhabitants fled within the borders of the Greeks and they fought the Ishmaelites who were in Tarsus.

The Kiltim became the Romans who encamped in the rocky fissures of Kanpaniah by the Tiber River. The Dodanim became the Danishkites who settled among the cities of the sea plain of Okinos, in the land of Dina Macaba; and in Ardinia (Sardinia) which is in the center of the Great Sea which they swore never to cross. But they hid themselves among the waves of the sea of Okinos. And they were not destroyed because the Kingdom of Rome came soon after to the sea islands and freed them so they escaped.

(4) Now the Karavites, the Selukites, the Litznanites, the Lavamites, the Karachad, the Kezarmites, and the Bazamites, descendants

of the Dodanim formed a plan encamping on the shores of the sea near the border of Bulgaria as far as Bandikiah. And they settled along the border to the Great Sea. They are called the Sakalbites. And some say that they are descendants of the Canaanites, but they are descended from the Dodanim.

Now when the Lord scattered the people all over the earth and they divided their portions, the descendants of Kittim formed one union and they went to the valley of Kanphania and they settled there as far as the River Tiberia. And the descendants of Tubal settled in Tuscany. Their territory stretched to the river Tiber and they built a city and called it Sabena after the name of the man who built it. And the descendants of Kittim built a city and called it Pitzimnah.

And the descendants of Tubal rose up against the descendants of Kittim and said "They shall not intermarry with us." So in the days of Hektsir, the descendants of Tubal went to their fields, and the young men of the descendants of Kittim gathered together and went to the city of Sabena, and sent their daughters to the city of Kaphtsia. Now the Tubalites heard and they came upon them to make war. But they could not attack them for the mountain was too great an obstacle, and all the Kittimites gathered themselves to the mountain.

Now it was the end of the year, and the Tubalites again came to make war and the Kittimites put (5) the young children upon the wall of the city which they had built and they said to them: "Do you come to fight with your sons and daughters. Is it not so that we are your flesh, like you." So they stopped fighting them. Then the Kittimites gathered together again and they built a city near the sea and they called its name "Porto"; they built another and called its name "Eritzah".

In those days Tsafo, the son of Eliphaz the son of Esau who Joseph had captured as he went up to bury his father in Hebron fled Egypt. And the descendants of Esau went out to oppose him. But Joseph's power was firm against them and he captured Tsafo with his best men and he returned them to Egypt. Now after the death of Joseph, Tsafo fled from Egypt with his men, and they came to Africa; to Agamiz, the King of Cordova. He received them with great honor and appointed Tsafo as a captain.

In those days, in the land of Kittim, there was a man in the city of Potzimneh and his name was Otsi. And he mocked the God of the Kittimites. Now the man died and he had no son, only a daughter and her name was Yaaniah. She was extremely pretty and intelligent. There was no one as beautiful as she in all the land. And Agamiz, the king of Africa asked her to be his wife. But Tornosh the king of Banoyantah also asked her. So the Kittimites said to him "We are not able to give her to you because Agamiz, the king of (6) Africa claimed her. We are afraid for our lives lest he come upon us to make war and you will not be able to save us from his hand."

Then the inhabitants of Potsimnah sent this message to Aganias the king of Africa and he gathered all his soldiers and they came to the islands of the sea in the direction of Sardiniah, to Nikolos his brother. And Pablosh,[2] his nephew went out to meet him and he said "You have inquired as to the welfare of my father Lokosh in his sojourns. He has asked us to appoint me general of his army," and, Aganias did so.

So they came by ships to the district of Ashtoresh Tornosh. But Tornos king of Banoyantah banned them and there was a very long war in the rocky clefts. And Pablosh fell in war at that time and Aganias, his

uncle ruled. And he made for himself a golden statue and placed it in their midst. Then Aganias set battle order to meet Tornos the king of Banoyantah once again. Aganias slew him and made an altar of brass and set it in their midst, and he built a high tower upon it at the fork of the roads. And he built a high tower at the fork of the roads for Pablosh, his nephew and he called that Kopablosh, and the other Koftornos. And the insignia over the fork of the roads marked the road separating them and Rome from that day onward. It waits for the great armies of the King of Africa to come to the land of (7) of Kittim to take the spoil and to appropriate the booty. And Tsafo the son of Eliphaz always went with them. And Tsafo also fled from Africa and came to the land of Kittim and became very rich. So the troops of Africa stripped the land of Kittim and the Kittimites gathered to Mount Koptitsiah before the troops of Gondaliah.

Now it happened at that time that Tsafo lost a young steer and he went out to search for the steer, and he heard the lowing of the steer around the mountain. So Tsafo went and behold, at the foot of the mountain there was a cave and a large rock was placed across its mouth. So he shattered the rock and behold a great beast, the top half resembled a goat and the bottom half a man, eating the ox. Therefore Tsafo killed the beast. And the inhabitants of Kittim had promised what would be done for the man who killed the beast. So all of them fixed to make one day of the year a festival for him. Therefore they named that day after him and they poured libations to him on that day and brought him gifts and called him Janus that day after the name of the beast which he had killed.

Now the troops of Gondaliah gathered again in the land of Kittim to take the spoils and to appropriate the booty as usual and Janos Tsafo

gathered to meet them, and they fled before him and they caused them to retreat and the land was relieved of their oppression.

Then the Kittimites gathered and crowned Janus Tsafo, king over them and they went out to subdue the Tubalites (8) and the surrounding islands of the sea. With Janus Tsafo, their king leading them, they subdued them and they called Tsafo, Janus for the name of the beast. And Saturn after the name of the planet which they worshipped in those days. He, the star of Saturn, was the first king and he built a very great palace in the rock fissures of the land of Kittim and he ruled over the land of Kittim and over all the land of Italy.

Now Janus Saturnus ruled 50 years and he was buried in the city of Gevinah. Then another Janus ruled in his place for 50 years and he also built a very mighty palace in the rock fissues. But Janus died and Latinos ruled in his place. This explains the French language and the foreign sound of Latin in the letters of his name. He also erected a tower over his dwelling, and constructed many ships. And he went to Ozdrobabel,[3] the son of Aganias who took his ship from him in a war with Kittim. And Ophazyonah, the daughter of Ozdrobabel was very beautiful. Her beauty was so great that the men of her time embroidered their clothes with her image. And there was a great war between Ozdrobabel, the king of Kardiniah and Latinos the King of Kittim.

And Latinos captured the water canal which had conveyed Aganias in his capture of Joaniah from them. Aganias had brought it to (9) the state of Kaitim.

And in the days of Aganias, Joaniah became sick. Her illness weighed heavily upon Aganias and upon his officers. So Aganias the king said to his wise men "How can I cure Joaniah's disease?" The wise men

said to him: "The air of our land is not like the air of Kittim, and our water is not like their water, therefore the Queen's sickness is due to the changes of air and water brought upon her. And also, in her land the measure of the effect of the changes in the water has not been established. So they compared that water with all the waters of Africa. And they found its waters lighter in comparison to theirs. So Aganias sent out all his men to collect stone cutters in great multitudes, and the men hewed without reckoning and without number. A great many worked and they built a mighty conduit from the source of the waters to the state of Kardinia. So the waters satisfied all the needs and desires of Joaniah the Queen, for drinking, baking, bathing, washing, and for watering all the grain which she ate from her portions. Also they supplied her with produce brought in white vessels from Kittim by many ships and they built her palaces in their midst. All this they did because of their love for her. The people practiced her kind of sorcery, and were blessed by it. Queen Joaniah was a Demon to them.

Now as Latinos was fighting with Ozdrobabel, Aganias attacked and captured (10) a portion of the conduit. Then the inhabitants of Gondaliah were so filled with enmity that their emotions ruled over them and they yearned for death. So Ozdrobabel fell in that war, and Latinos overcame him by force.

The days that Latinos ruled were 45 years and Latinos died and Asabianos ruled 35 years in his place, and Asabianos died. He had also built a great palace. And Latinos ruled in his place 50 years. This Latinos is the one who fought the inhabitants of Almania and Burgania who were descendants from Elisha placing a work tax upon them. Then he

settled down and built a Temple of Lotsifer for himself. And it was a palace for Venus. Then he closed the palace of Saturnos Shabatai and made its priests pass through the fire on the altar of Lotsifer.

Then Latinos died and Aneas Taruyanus ruled in his place for 36 years, and he also built a palace to dwell in. And Taruyanus died and Abizion ruled in his place for 24 years. He built a castle to live in. And Abizion died and Kayphus ruled in his place. And Kayphus died and Karpinto ruled in his place for 13 years. He built a castle to dwell in. And Karpinto died and Tabyanos ruled for 80 years. And Tabyanos died and Agripas ruled in his place. And Agripas died and Romulus ruled in his place for 19 years. He built a castle to live in.

(11) And Romulus died and Abintino ruled in his place for 37 years. He fought with the descendants of Riphat who live on the River Lira; and with the descendants of Turash who live on the River Lira in Turkey. They are the ones who fled before the king of Africa. They built Turash and Anaboh. Abintanu defeated them and he built a palace to dwell in. Abintanu died and Parokas ruled in his place for 23 years. And Parokas died, and Onalios ruled in his place for 43 years.

And Onalios died and Romulus ruled in his place for 38 years. During his lifetime David had supressed Aram and Edom, and Hadar Azar fled before David. He and his sons came to the men of Kittim, and the king located them in a mountain area near the seashore. They built a city there and called it Tsiranto, The name of the man who fled from David is Tsayar (or Tsayer) from the family of Hadar Azar. And they built another city, Ancient Albanu, and they have dwelt there until now. Then an oil well erupted in the middle of the city of Tsiranto. For

many years it was inundated by it. And the sea covered it. It was located between Napol and the new Tsorento. Even then that well did not cease. Even now, it still overflows. Good oil flows from it over the waters of the sea. The inhabitants of Napoli always gather it.

Abintano was greatly afraid of David and (12) built a wall around all the buildings of the kingdom which they had ruled before him. And they placed a great wall surrounding the palaces and the hills. It went completely around everything inside the wall. They extended the wall 45 miles and called the city Rome, after Romulus. And they were greatly afraid all during the lifetime of David. This increased the reputation of the descendants of Kittim. They are called Rome even until now.

And he built a mighty temple to Jovis, the lucky star, creating a festival on the fifth day and closing the temple of Lotsifer. Romulus fought a great war and formulated a pace between David and himself, then Romulus died and Nomacho Niphilim ruled for 41 years in his place. Nomacho died and Tolios Estalios ruled in his place for 32 years. Tolios Estalios died and Parishko Tarchinos ruled for 37 years. And Parishko died and Shiratos ruled for 34 years in his place. And Shiralos died and Tarkinos ruled for 35 years in his place.

This Tarkinos desired a Roman woman. But she was a man's concubine so he took her by force. Then the woman was grieved so she thrust a sword into her stomach and died. Therefore her brother and her master rose up and lay in wait for him at the Temple of Jovis. When Tarkinos came to pray in the Temple of Jovis they rose up against him suddenly. Their swords were already drawn in their hands. And they stabbed him so he died. Therefore the Romans swore on that day that no kings (13)

would rule over them in Rome. So they chose the Elders of Rome and with him 320 counselors and they subdued the entire west.

Now after 205 years a great and mighty war erupted between Babylonia and the Romans on sea and land. For the latter had helped Greece fight in their revolt against Babylonia at that time. They surrounded the River Tiber for great distances and they lined the banks of the river from Gate to Gate. From the entrance to the city of Rome until the Gate of Rome, and from the gate until the sea, a distance of 18 miles. It seemed as if it were paved with brass. From the Gate of Rome which exited toward the sea, until the gate where the water entered, it was 6 miles; for three quarters of the people crossed the river there. But the fourth section went beyond the river at that place. The river was in the very middle of the state, and the inhabitants lined the banks of the river. But the desert nomads did not come there to the king of Babylonia. For all the wanderers out of the East and the West were afraid and disgusted when they heard that Nebuchadnezzar had captured the Holy City of Jerusalem. So they sent him a gift through their representatives, and he made a pact with them after the war. And the war was inactive until the reign of Darius, when they were stirred up again to fight.

Now as everything concerning Babylonia happened to it as Isaiah, the son of Amoz the Prophet, and as Jeremiahthe son of Hilkaiah the Prophet had said, (14). The Lord appointed two great and beloved Kings, Darius King of the Medes and Cyrus King of Persia over it. And Cyrus became Darius'. son-in-law when he took his daughter for a wife. And the two of them formed an alliance and they rebelled against the King of

the Chaldeans rising up against Belshazzar the King. Then they engaged in a great battle and in the beginning of the war, the Chaldeans triumphed. Many soldiers fell from the troops of Medea and Persia. But these two Kings strengthened their battle positions and between them they again engaged in a great and mighty battle. Men fell from both sides and uncountable blood was spilled. The Chaldeans fled, Cyrus and Darius and their soldiers pursuing them and revaging them as far as a place one day's journey from Babylonia. Cyrus and Darius camped there with all their regiments.

Now Belshazzar the King observed this and dispatched his entire army. Brave warriors and 1000 officers from the Chaldean guard and with them a great and mighty group of Lords from the King's palace. They left Babylonia at sunset and travelled all night. During the morning watch they gathered to ravage the camp of Cyrus and Daius. And the Medean regiment was frightened so it fled. But Cyrus and all his camp stayed before the Chaldeans and fought with them. They had withheld from pursuing the Medes. Now as the battle passed and night came (15) the casualties of the Medes and Persians increased. For the generals of Belshazzar triumphed on account of their bravery. So he prepared a great feast for them and at the feast gave them gold and silver. King Belshazzar was very pleased with the 1000 guardsmen and he joined with them to eat and drink. And they continued to sit all that day and night and Belshazzar drank a great deal.

Now the King was drunk from wine and ordered silver and gold vessels which Nebuchadnezzar King of Chaldeans had carried away with the exile from Jerusalem to Babylonia brought in. Then the king defiled

the holy vessels when he and all his officers, his concubines and wives drank wine from them. Now Our God was angry and greatly annoyed for his vessels are holy. And he had a strong letter making known the decree which the Lord his God had made concerning his kingdom written on the King's palace. And the angel came and he wrote in vermillion on the wall opposite the king's candlestick.

And this is what was written "Count, Weigh, Separate" But the letters were in Hebrew and the writing was Aramaic. So King Belshazzar saw that the fingers wrote but the Exilarch did not understand (14) for the vision was awful. Therefore, King Belshazzar was dismayed and extremely frightened. His loins quaked and his heart fluttered, all his bones separated, and his demeanor changed. (16) But neither did the officers who were with him understand the vision. Then the King sent for Daniel. He came before the King, read the message to him and explained the words to him, commenting on them perfectly Daniel said: "You know very well that you profaned the vessels of the House of the God of Israel in Jerusalem. Therefore the God of Israel became zealous over the vessels of His temple and He sent His angel to write these words to you. These are the words in the message "Count, weigh, and separate".

This is their explanation "Count--the God of Israel has added up His enemy and will mutilate them; Weigh--He has weighed the enemy in the scales and found them lacking; the God of Israel has rent the Kingdom from the hand of His enemy. He will give it to Darius and Cyrus, the Kings of Medea and Persia who are warring with you, dividing your kingdom between them."

And as the King and his officers heard this interpretation from the

mouth of Daniel, beloved man servant of the Lord, the men were afflicted with a great anxiety and they rose up. Then each man went to his own house and King Belshazzar was left by himself with his eunuchs and the men of his house. So he quaked and was dismayed and they concealed their shudderings from him. Then great sleep fell over him and he alert as one who was dead, because of the terrible nature of his fright.

Now there was a chamberlain of the elders of Nebuchadnezzar's, one of his honored servants who was in the King's castle. And he raised his head and thought to himself; (17) "Is not this Daniel whom Belshazzar called upon, the same Daniel who invoked the name of the God of my master Nebuchadnezzar; who interpreted his dreams for him. And nothing which he says falls to the ground untrue. All his statements are correct. Now he has spoken against my master King Belshazzar. So I will cut off his head and with it I shall appease the kings of Medea and Persia." And during that night as King Belshazzar lay upon his bed, the chamberlain got up and stabbed the King killing him. He then beheaded him, picked it up and ran to the camp of Cyrus and Darius, the Kings of Medea and Persia. So he gave them the head of Belshazzar and he told them everything that Belshazzar had done to all the vessels of the House of God in Jerusalem: how he had profaned them by drinking wine; how the Lord had sent his angel and had written the message; how Daniel, that wonderful man, had explained the message rebuking the King for the deeds which he had already rationalized--the profaning of all the vessels of the House of the Lord; and how the Lord had brought this great distress upon him which you are witness to today.

And when Cyrus and Darius heard the words spoken by the chamberlain,

they bowed and prayed to the Lord, the God of Heavens. Cyrus said: "Blessed be the God of these vessels and the God of the Temple which stood in Jerusalem and Judah. It is he who has wreaked vengeance upon the profaner of His Holy Temple's vessels. For (18) we have heard that you are Lord over all the earth, God of all creatures, and creator of the entire world. Certainly now I know that the Lord is Greater than any other God ever possessing the power to depose Kings and to establish Kings." Then the King Cyrus promised to build a Temple in Jerusalem to the honor of the Lord our God; as well as return the exiles from Babylonia to Jersulem and to replace the holy vessels of the Temple in Jerusalem.

Now after these events Cyrus and Darius, King of Medea, set out with a great army and they devastated the entire land of the Chaldees. They encamped outside of Babylonia warring against it and mutilated men, women, the wicked, and the innocent indiscriminately. They annhialated its young men and trampled its young women under horses. They hung all its officers and elders. Every preganant woman was deboweled. Each wicked man was dashed upon rocks. Then was Babylon avenged of spilled blood of those who had served it. And its temple and city and people were paid back.

And after this, the two kings divided up all the Chaldean domain which extended from the walls of Babylonia to the furthest reaches of Chaldean sovereignity. Darius took Babylonia including its daughters and the King's palace, and he sat on the throne of Belshazzar the King. And he ruled in Babylonia. But King Cyrus took all the domain of the Chaldeans (19) except for Babylonia. Thus ends the deeds of the Kings of the Chaldees.

Now the kingdoms of Persia and Medes were stirred up. Darius the

Medianite had received the Kingdom of the Chaldeans when he was aged and he ruled in the state of Babylonia. While Darius was sitting on the throne of his kingdom in Babylonia he asked for Daniel, had him brought in and seated before him. And he queried: "Are you Daniel?" He replied "That is me" and so he said to him "Advise me. I will heed it, for the spirit of the God of Heaven is upon you. Don't obscure your wisdom from me for I am old and my strength is naught. Youth has passed me by. Battles have worn me down. I am continually sick because of my age, and I am not able to assume the great burdens of my people--To judge Good and Evil between men. It is too weighty a problem for me."

So Daniel answered King Darius "Let the King appoint 3 valorous and trusted officials to bear the heavy burdens of the people, to adjudicate between men and to alleviate the heavy burdens of the people from you. So the King will rest in his palace and they will bring any problem which is too difficult for them to the King. Thus the King and his office will be relieved and He will no longer have to regard the troubles of the people.

So King Darius did this. He appointed two Generals of the Army over the people and he set Daniel over both of them to legislate for the people. Thus the King (20) was allowed to rest in his palace and Darius sent a proclamation throughout his kingdom saying "The God of the Heavens has put the sovereignity of all the land in my hand. But I have been weighted down with many heavy burdens for I am approaching old age. Daniel has given me good advise and I have listened to his advice. So I will stay and rest in my palace and the heavy burdens will be lifted from me. Therefore give honor to the God of Daniel and

we will believe in Him. And you[5] will seek Him and inquire of him for He is a great God over all the Gods. And may the wisdom of Daniel be known to the men of my kingdom. For I have appointed two Generals of the Army over all the land of my rule. All the people will obey their decisions since all the difficult problems of the people will be lifted from me. And I have set Daniel over the two Generals. They are to obey all the decisions he makes concerning the people so as not to frustrate his decisions. And they are to enforce all his commanding restraints. for I have placed him under me as a viceroy, and I have placed the Generals of the Army under his hand. And this Ruling of the King did not live. And the Generals of the Kingdom and all the people heard the King's orders when he lightened himself of the burdens. So the King rested in his palace and Daniel was the King's viceroy and he preceded the King. The Generals, Governors, nobles, and state officials (21) bestowed honor upon Daniel because the spirit of His God was with him.

Now after these events, the two Generals of the Army, along with the rest of the Generals, the viceroys, the Governors and important Government officials all met together to devise a plan and make a pact against Daniel to damage him by finding pretext to overthrow him before the King and the Generals. So all of them conspired saying, "Should any man, small or great, general or ruler, or from the multitude of the army implore God, to ask or seek petition on any matter for the following 30 days, unless it is from the King himself, he will be lion food. The King shall not redeem him and no amount of wealth or riches shall free him." They set to formalize the decree and finalize the plan. But Daniel did not know about any of their plans for their council connived

concerning him, saying: "If we can not trap him with a decree of his God, we shall never be able to overthrow him." But they did not understand, for just as Daniel trusted in his God, thus his God believed in him.

So the men wrote these words which they had formulated on a scroll and each man affixed his signature and everybody signed his name. Thus they encouraged the placing of the decree on the scroll of the King. So the King accepted it and proclaimed it in its entirety. He was not aware of the conspiracy which they had contrived for the overthrow of Daniel. So the King pronounced the scroll's decree in its entirety (22) for them, the King also having signed the scroll and the King's scribes were instructed to enforce it throughout the duration of its observance.

After some days, the men were roving about spying upon Daniel's house, so as to know what he was doing about the evil command. They were ruthless in their plotting against Daniel. Now as they went hither and yon around Daniel's house, they found a young girl playing outside the door to the entrance of Daniel's house.[6] They questioned her: "Where is Daniel and what is he doing?" And she answered them: "Behold he is in the midst of worshipping, offering praises and hymns to his God. He is praying next to[7] the window facing the House of God in Jerusalem." So the men believed her and hastened to approach him during the prayer which he was offering there. They found him bent to the ground in his praises and his face was extended toward Heaven, For 3 times a day, Daniel prayed to the Lord and gave thanks to his God. He who prays to the Lord, converses in the Torah scroll. Indeed the Lord speaks with him. So thus Daniel did; thus was his daily procedure.

And as the men entered Daniel's house, he was praying and giving thanks. He did not prostate himself before them, and his heart did not quake before the sound of their tumult until he finished his prayers. They fell upon him suddenly, seized him and led him to the king. When the King saw Daniel in the custody of the officers, he quaked (23) and was greatly disturbed. Then he understood for what reason they had formulated the Decree. The king asked the officers, "What have you done to Daniel?", and the men answered the king, "Is our signed document not before you as a decree of Medea and Persia which can not be disobeyed or violated? Any man, whether he is a great or small personage, who pleads to any God all the days of this month, except for the King himself, will be fed to the lions. But we found Daniel in his house kneeling, bowing down and praying to his Lord. Just to violate the laws of the King and the decrees of Medea and Persia which are not to be disobeyed. So now, do not deride us by ignoring[8] our decree. Give him to us[9] and we will send him to the lions' den so that the decrees of Medea and Persia shall never again be violated."

So the King answered the officers, "This council has conspired evil against Daniel for you have provoked him. Take leave of us lest he destroy you, and ruin you, for he is a Jew and a very powerful and majestic man." So these officers took hold of Daniel in order to destroy him and to throw him into the lions' den. But the King argued to save Daniel, since they all hastened to throw him in and annihilate him. However the king refused to listen to them, and the officers and the king quarreled over Daniel until sunset.

Now when they saw (24) that the power of the King was with him,

they said to the king in unison, "Be cognizant of the fact that if you do not deliver him into our hands, we shall know that you have violated the laws of Medea and Persia.: So the King recognized that all of them had come together to plot against him on account of Daniel. Therefore he gave up his hold over him and delivered him into their hands. He said to them, "Please acknowledge that if his God saves him from the mouths of the lions you have slandered and defiled him, and all of you will be served to the lions for food," and they all said "So be it."

The King argued thusly with the officers until sunset. Then the King said to Daniel "Behold, these officers have conspired to throw you into the lions' den. And Lord God of the Heavens who gave you the holy spirit may He frustrate their talk against you. I am guiltless before your God for I sought to save you, but I was not able." So the men dragged Daniel out and threw him into the den, and there were ten lions enclosed in the den. Their sustenance was to have been ten sheep and ten men's corpses. But they were starved that day without food and they had not eaten anything so that they would quickly devour Daniel.[10] Now as Daniel descended into the lions' den, they favored him and licked him and wagged their tails. They were as happy to meet him as dogs are happy to meet their masters when they return from the field. The officers (25) had rolled a large stone and closed the den. The King having sealed the mouth of the den with his stamp and the stamp of the Generals. And each man went to his house. All the while Daniel praised the name of his God with the sound of singing, thanksgiving and psalms throughout the night until morning. The lions lay down around him and they listened to the sound of his singing. The King returned to his house but he did

not eat a drop of bread, nor did he drink water, nor did anyone try to humor him as was the custom. He did not remove his armor for he mourned greatly for Daniel, and he lay awake because of the officers' plot against Daniel. It was said "The King's bitterness is reflected in his sighs" and he turned on his side and reflected, "Oh would that morning come and I would see what has become of Daniel and what the Lord did for him."

Now during that day, at the time that Daniel descended to the lions' den, in the land of Judah HAbakkuk the prophet returned from his harvesting toward sunset at eventide. And he prepared a feast for the harvesters. He carried their meals in his hands, bringing it before them, to eat. Suddenly, the word of the Lord came to him. "Go and take this meal to Daniel, my servant in the land of the Chaldeans, to the lions' den where he was cast in." So he replied, Alas my God who will lead me there now, for the trip is too long for me." And behold an angel lifted him by the forelocks of his head with the meal in his hand (26) and set him down in the midst of Daniel's den. So he ate and drank with him. Then the angel took him out and returned him to the place from which he had lifted him, before he had finished feeding the harvesters. And Daniel sang, praised bowed, and prayed to the Lord. For he was assured of his salvation as he had prayed to his God and he recited according to custom of his God, speaking with his God. Because of his piety he did not despair. But the King walked about and when he saw the morning air got up and hastened to go to the Den. When he heard the sound of Daniel's singing his delightful hymn, he was not able to speak with him for his voice was choked with tears. But he took heart and called "Daniel, Daniel, did God

withhold you from the lions so that you were not devoured." Then Daniel answered the King "Truly God withheld me from the mouths of the lions and he muzzled them from me. They were as happy to meet me as the Toddling children of my house, for God in whom I had trusted so commanded them. Furthermore He sent a meal to me last night via Habakkuk the prophet. Blessed be the Lord. Therefore my master, O King, I have not sinned against you, and no transgression can be found against me before you. Neither damage nor neglect can I find against myself."

So the King sent for the officers, the men who had accused Daniel. And all of them came to the King. He stationed himself over the den and he said: "You know that the sign of your seals is affixed on the den." They agreed that their signatures would thus be found. And the King ordered to have the stone rolled away from the mouth (27) of the den. And Daniel ran from the depths of the den, whole and unaffected, not an injury appeared on him. And all the men were amazed at the wonders of the God of Daniel which differed from those of all other Gods. So the King called his servants and they seized them all together and threw them into the midst of the Lions' den. Before they had even reached the bottom of the den, the lions pounced upon them for they had not any prey for three days. And they devoured them skin and bones. The lions gnawed and stomped and growled over them from the midst of the den, and the sound of their tumult traveled afar. The people were so affrighted by their noise, they rumored that the lions had escaped from the den.

So the king returned to his palace with Daniel and the Lord again established Daniel in the eyes of the King and all the people with honor, greatness and trustworthiness.

At that time the king commanded to have a pronouncement made across all his kingdom saying, "Among all the Gods, there is none like Daniel's God, awe inspiring and working wonders. And whoever among you from all peoples has his strength as his portion, may his God be with him. May he go up and build the House of God in Judah. I will provide silver and gold from my treasury for all repairs until it is finished." And he sent scrolls by runners to all the cities of his kingdom, releasing the Jews to go up and build the Lord's House in Jerusalem. It was Cyrus' first year of reign over (28) the kingdom of the Chaldees when the King sent letters to all the officers across the Euphrates, for the Governors to be righteous together, to help the Jews and to donate sufficiently for their construction needs trees, stones, wheat, oil and new wine, and anything the construction required until they finished building. They also provided cows, rams, lambs and all kinds of their sacrifices. And on one was damaged because of their work. So all the Jews rose up with willing hearts to ascend to the House of God, 40,000 strong. With them at their head was Ezra the Scribe, Elizkim the High Priest, Jeshua, Mordecai and the rest of heads of the Tribes[11] of Judah and Benjamin. They traveled until they crossed the Euphrates and they came to Jerusalem, for they yearned to found the House of God.

Now as they were laying the foundation and estimating the work, some evil men from the rest of the nations, enemies of Judah and Jerusalem, Simballet the Hurruan, Tobias the Ammonite and Geshim the Arab, along with a multitude of the enemies of Judah circulated slander against the Jews, the servants of the God of Heavens. They sent the message to Persia saying "Be it known to you that if you build the city of Jerusalem,

there will be a great destruction and pillage against you, and a great conspiracy against you. For from earliest days its inhabitants have been difficult, troublesome and injurious for the kings and rulers of all the land. For that reason Nebuchadnezzar King of Chaldes was the enemy smiting it (29) and sending its people into exile. Only then the Kings were satisified and each man rested at his place. Therefore we come to inform the King of all this so he ay be aware of our loyalty. For we have eaten bread from the table of the King. For be it from us to see the destruction of the kingdom",

As a result of the scrools coming to the king, the work ceased until King Darius' second year of occupying the throne of the kingdom.

And he inquired after Daniel, Beloved servant of the Lord, to witness his widom and to heed his advice. And they brought Daniel before him and inquired of him and tested him and understood him sevenfold. He listended to him happily and rejoiced and he loved him greatly and appointed him advisor and viceroy as he had been previously, And on that day Darius proclaimed a holiday to Bel the god of Babylonia. The King prepared a gift to bring to Bel and this was the order of his gift One cow, ten rams, 100 young doves, 70 measures of leaves of bread from his table and 10 vessels of wine; This was his ruling and thus the table was set.

Now that day, the table was set for Bel, and the king said to Daniel "Would that you believe in the glory of Bel, Our Greatest God, who will eat from this set table". And Daniel answered the King saying "Do not be deceived. Do not let the King's heart be fooled by this matter concerning Bel (30) For he is empy and void and he has no spirit

because he is just a physical creation. How does he eat and how does he drink. Only his priests eat from his set table and from his sacrifices. Now listen to me -- Deliver his priests to me and I will inform you of their craftiness and their deeds which have seduced you and your people into worshipping emptiness and nothingness." So the King said to him "As you say". Daniel commanded the doors of the Temple to Bel and all the gates except for the gate of the King shut. Then Daniel ordered "Bring me the ashes." They spread out the ashes on the Temple pavement and the priests did not understand what Daniel was doing. When they finished doing this, the King and Daniel left through the gate where they and their men had entered. Then he commanded and they shut the gate. The King sealed it with his seal and Daniel's seal, and they went to the palace and spent the night. In the morning, the King sent from Daniel and asked "Were those seals tampered with?" And he answered "No". So he ordered them broken and it was done. Then they opened the gate and saw the table and behold, every thing set upon it was eaten, from bread to meat, and wine which had been drunk. When the King saw this he fell to the ground before Bel and he said "Great is your name O Bel; Who is like you among all the Gods of the nations in mightiness." (31) And Daniel answered him saying "Do not say this. Look in the ash which was spread on the floor of the Temple around the table. See these footprint markings. To whom do they belong, for they are the ones who ate of the table of Bel." So the King looked and there were the footprints of men, women, young men, and children. Then he sent and had seven priests, servants of Bel seized. The king swore to them "If you don't tell me the truth, then you will surely die." So they told him the truth. They had seen those who come in

dark, come to Bel at night, and eat the meal of his table. Then the King understood their cunning, and he commanded to have the Temple of Bel destroyed until nothing was left.

Now at that time the Chaldeans had a God who was a great monster living in a cave. And they prepared an offering for him and brought it at night to offer it to the monster. For he would go out to accept the offering and he would open his mouth. Then he would swallow it, draw himself almost to his full height and returned to the cave. So the officers said to the king, "Perhaps Daniel will be able to deceive this God who is alive as he has done to Bel with his priests and his sacrifices and his table. He captured Bel's servants so why can't he provoke this God since he is (32) a living God. For if he cannot provoke him now, we will revere Bel and his Temple and his priests. Then the King said to Daniel "Listen carefully to me for I am speaking to you. Once again conspire your thoughts to annihilate this Dragon God, as you did to Bel who had no breath. Does not this strong and powerful God live. Who will stand up before him to destroy him." And Daniel answered the King saying "Let not the King be misled by this. This beast will also be squashed under the hand of man for he does not possess the spirit of God. So now if you permit me O king my master, I will also smite and kill this monster without sword or lance or battle, for it is a swarming beast which swarms over the earth. The Lord God did put the fear of man upon every living thing which crawls and swarms over the face of the earth so as to fear him and quake before him. Man was created in the image of God in order to bring His fear upon all. And now if it suits you, give me free rein and together we will smite and destroy the idols which I have forsaken. Only don't give your officers

the power over me to wrong me."

So the King said to him "Go." And all the officers were very happy when the King told Daniel to destroy the monster for they said "Now Daniel is lost, for he will not be able (33) to stand up to the monster." Daniel left the King and made iron instruments like flax combs. He joined their backs, back to back inward, and tuned their teeth outward all around. They were like scourgers and cutters. Then he rolled up all kinds of food, curd and fat, and all kinds of oil, and over them brimstone ointment and he fired them until the iron points and gouges were hidden. And this was how the offering appeared to be constructed.

Then Daniel threw it toward the mouth of the monster. The monster ran to eat it and to gorge it into the very cells of his body. But as it passed through his mouth and descended to his stomach chamber, the curd and fat dissolved off the iron teeth. And the points of the prongs pressed sharply against the bowels of the monster, piercing and injuring the monster so that he staggered. He died at that time the next day.

Now on the third day, the Chaldeans and Babylonians came to supplicate the monster with a daily sacrifice, and nothing but a stench came out of the cave. Behold their God was dead, emitting a smell. Then the men got together and they were very angry with Daniel. So they asked "What did Daniel the Jew accomplish by hating our Gods, first Bel and now the monster, whom he annhialated and murdered. So now, if the King gives him over to us, he shall die. But if not, let the King know that he himself will not live." When the King heard that the commoners conspired against him, he had (34) their important leaders, the enemies of Daniel, decimated.

Daniel was very old. So Daniel came and bowed down before the King saying to him, "Pray, my master O King, I am old and I don't have the strength to get up and go about as is the custom of the realm. I have been humbled before the evil Governors of your people due to their hatred, for they threw me into the lions' den, and secondly placed me with the monster. But the Lord God in whom I trusted, delivered me. And furthermore they tried to take me and kill me out of their jealousy over their idols. But my God protected me from their slaying. And they brought my three companions to a fiery furnace to burn. In spite of all this, God saved me with a mighty hand. And now my lord o King, may my prayer convince you to allow me to go to my house so I may rest and serve the God of my fathers. I am old and I have not the strength to rule anymore." So the King answered Daniel "Who is able to listen to you when you speak like this asking to be sent away. You are a man of God, the God of the Heavens, and if you leave me, how will my kingdom adjust to your departure. Truly, I know that you are old and don't have the strength to get up and go about as is the custom of the officers of the realm. So if you provide me with a man from your people like yourself, wise and discerning, and as full of God's spirit as you are; if he will assist me in your place according to your law, then I will send you peacefully to repose and rest (35) in your house, only because I know that there is none as valued as you among all your people."

So Daniel left the King at sunset and he arose and prayed to God to influence the King to send him out to go and serve his God. He slept that night awaking early in the morning. Then he went to the Great Assembly and found Zerubbabel the son of Shealtiel, the son of Jackaniah,

the king of Judah there. So Daniel got up in the midst of the Exiles and took him by the hand leading him and stationing him before the King. Then Daniel said: "Here is a man worthy of me to take my place for you, and he will be like me for he is a Jew of nobility descended from the royal seed, from the descendants of Shealtiel, the son of Jackaniah, the king of Judah. He is a brave man, full of the spirit of wisdom and of understanding of God in all that he does. He will not fail me, and he will not be inferior, and he will be your counselor and advisor as I was. Send me to rest in my place." The King believed all that Daniel had told him and so he dismissed him. Then Daniel bowed before the King and the King embraced Daniel and kissed him. And he gave him a gift as befits the position of the King and he dismissed him and he left.

So Zerubbabel replaced Daniel, and Daniel gave him all the articles of rule of the Exile which the King had given him. After that, he went to his place, to Shushan, the royal residence in the highlands of the state. He worshipped the Lord (36) his God there until the day of his death, in the midst of his brethren, the Council of the Exile which was there. And Zerubbabel was a mighty man. He succeeded in being wise and discerning, full of the spirit of wisdom, for Daniel had laid his hands upon him. And he found favor in the eyes of the King who loved him as much as he had loved Daniel. So he placed him over all the officers and as head of the two officers of the army who were the Guardians of the Kings' crown.

Now that day, all the officers gathered in Council before the King as was their custom and the King said to them "Is there anyone throughout the land like this man Zerubbabel, a wise and discerning man, blessed by

Daniel?" And they remarked "The King speaks correctly." Now during the afternoon, when it was customary for the King to rest after eating, he did lay down upon his bed and sleep.[12] And the two officers who were guardians of his crown stationed themselves[13] protectively as was their custom. Zerubbabel was with them at their head. They stood around the King for a long while waiting for him to awaken. But the King was deep[14] in sleep for he was drunk with wine and the chosen three wearied of standing. So they said to one another: "Let each one of us provide riddles, cleverly conceived, according to his cunning. We will write our riddles on a scroll and place it under the King's head until his sleep ends. Then he will notice the scroll and he will understand the purpose of its words. The one whose riddle he judges to be more cleverly conceived (37) than the other two due to its complexity will be the King's viceroy. He will sit on the throne and the chariot and his greatness as a viceroy will precede even the King. All the vessels of his table will be gold and his horse will be harnessed with gold reins. The crown of a Regent will be placed on his head. The King will give him the gifts of a Regent and will inquire of him on all matters and he will be the King's friend." And they all said "So be it."

Therefore they made a pact and validified it according to the laws of Medea and Persia which cannot be abrogated. They brought an ink pen and a scroll and the three drew lots. And the lot fell on the first and he wrote "None are as mighty as the King in the land." And the second wrote "There is none as mighty as wine in the land." Then the third who was Zerubbabel wrote "There is none as mighty as a woman in the land." Now as they finished writing their riddles, they placed that scroll under

the head of the King. However the King happened to be awake, but his eyes were shut and he paid attention to their whisperings. And as they placed the scroll under the King's pillow, the King awoke as though his sleep had just ended and he rubbed his two hands over his eyes. Then he searched beneath his head and he found the scroll which the three men had written, so he opened it and read it. He retained possession of it until all the officers, governors, prefects, and rulers of the state had come. And his three men (38) read it. Then he said "Let each man approach me and tell me his interpretation of his riddle.[15] I will honor the cleverest, most valid of the three according to everything that is written in the scroll concerning his wealth and position."

So the first one approached and read his passage: "May the King and the officers listen to what I have to say. There is none in the land as strong as the King." And the second approached and said: "There is nothing in the land as strong as wine." And the third, who was Zerubbabel said: "There is nothing in the land as strong as a woman." Then the King and the officers answered "We have heard your riddles make your explanations eloquent and we will listen."

So the first answered "I pray my master the King and brave men. Do you not know that the king has the power of life and death in his rule over the earth, the sea, the islands and over all the nations and their proclamations. Should he command the army to go out, they all must go out and they may return because they came before their death. If he commands to raze the walls, they are destroyed. When men plough, and plant, and harvest the produce of the land, they bring up an offering to the King before they eat of the produce themselves for they are fearful of the King. All the men hold he who is Master and Ruler over all of them

in awful dread. None of them will violate his laws and commandments. Therefore believe me for there is none as strong as the King in all the land." And all those gathered were amazed by (39) this speech.

So the second answered and said "Pray my master and pray wise men; Truly all of you know the power of the King for you are encompassed by the rule which he exercises and with which he controls the land. Fear and dread of him are in all men; for you always heed him. But wine is even more powerful than the King, for all the strength of the King is obvious. But when one drinks wine, it insidiously controls his judgment of unrelated matters, causing hilarity, singing, and dancing. To the extent of acting foolishly. For his judgment is perverted by wine befuddling that which is dear and overemphasizing unimportant things, such as slaughtering loved ones, honoring aliens, and not dignifying the presence of one's Father and Mother as well as the rest of life. Surely you know that the strength of wine is thus. If wine is drunk, man does not study books, but mutters songs; and man schemes evilly secretly plotting destruction; and he circulates vague stories causing the grief stricken to rejoice. Should mourners, those who are languishing, and men of death drink from it, they celebrate and become glad in it. Anxious men sing, and prophets of doom, who bring on death, if they should drink wine, laugh and slaughter their neighbors, becoming blind with drunkenness. Shameful men are impudent. And when the wine leaves them, they forget all which they did and they neither understand or remember for the wine effect has past. Then they say 'We haven't done a thing." Is there anyone who doesn't agree that wine is stronger (40) than the King when it rules him. For the feet of men become uncertain in walking, his eyes do not see truly,

and his mouth speaks false conversation. Can you not understand that wine is stronger than the King for it does thusly". And those who heard were greatly astonished.

So the King called to Zerubbabel, he was the third and he said "You also explain your riddle to us as your compaions have told us." And he answered "I will tell you". He said "Listen carefully to my words, O King and Officers, Prefects, and Regents and all assembled people. The King is truly great and mighty above all else. And wine can cause the King to be weak when it controls him. There is nothing false about the power of the King and in the power of wine. However, woman is mightier than wine or the King and all the vineplanters who produce wine. Is not the woman mightier than the King for she gave birth to the King and suckled him and comforted him in her bosom. And she raised him up, and nourished him, and dressed him, and washed his feces off of him and she admonished him and she watched over him as any mother does for her own son. And her concern fell upon him and he feared her rebukes. For she named him, she scolds him and if she strikes him, he flees, escaping from her. His fear remains until the youth grows up to be a young man. He does not forget her concern and does not (41) violate her honor and he recalls her whenever he applies his instruction. Later on, if he looks upon a beautiful woman and desires her loveliness to sport with her, he languishes after her and his heart yearns for her. And his love for her cannot be changed in spite of all wealth. And he forsakes his mother, who bore him and his father who created him, and deals treacherously with them for the love of the beautiful woman. His exultation is great for a woman's love. And his foolishness and madness increase on her account for he errs for her. Oftentimes he is

killed for her and he is led in grief to Sheol. And often wise men are captured when trying to control her and their wisdom is ensnarled in her snares. Villifications are poured out between brothers. Loved ones are split apart, and brothers deceive each other. Don't you know if a beautiful woman passes in front of a man, he gives up all that he wants and he languishes over her beautiful appearance because his heart yearns after her. Although she barely speaks, he forgets anything occupying him. His mouth hangs open, he looks after her and his heart longs after her. Who cannot understand (16) this, for man knows of the truth of the strength of woman. Tell me please: For whom will you work and fight, and for what will you steal and hoard great wealth, if not for women. For they will purchase all precious items of gold and silver, and rich jewelry, and precious items embroidered in gold, and myrrh and aloe and all kinds of spices and (42) seasoned oils and pleasant incense, and provide them with all this. And if men make great ruin or lay in ambush along the road or in the desert, or in the mountains or in the forest, or the sea; and if they fight war, and murder and steal and do violence, and plunder, and snatch and spill blood in order to acquire by violence, to whom is the spoil and plunder and booty brought? Is it not brought to women? I saw that the King sat on his throne and his fine crown was upon his head. Aphomanish the daughter of Abashiosh the Macedonian (17) his concubine was sitting opposite him and she stretched out her hand and pushed the Kings's crown off his head and she placed it on her head. The King laughed before her. And when she is angry, the King is not able to either entertain or control her in order to diminish her anger. Who cannot believe this, that woman is mightier than all? Sampson's strength was undermined by a woman.

She caused David to err. She produced Solomon and made him act foolishly. Many are her prisoners, and there is no accounting for her slaughter because she destroyed him and his multitude. And moreover, it is wise to know that one man rules over all the land, its inhabitants cannot be counted because of their greatness, and they quake and tremble and writhe from his anger because he rules over all. But over each woman there is an officer and King ruling her and when she expresses her longings to him, he is not able to subdue her or rule her. Furthermore the wife of Adam, the father of all the earth's inhabitants (43) transgressed the word of the Lord his God. So mortality was pronounced upon him and his offspring after him. And now when we estimate the power of a woman, who can not believe this, for from the beginning of the universe until its end, this if not an unknown matter. I speak the truth. But now I will inform the King and anyone else who is listening that the King who rules the earth is vanity, and the wine that rules the King is vanity, and a woman is vanity for the three of them rule unrighteously. But truth rules over everything in the heavens and the earth, on the sea and in the depths. Truth strengthens you before God and man, for truth is precise. A liar can not be established, for the heaven and earth are established on truth, and the truth of the Lord our God will be forever".

So all who were gathered before the King said "This is correct". Then the King said to Zerubbabel "Approach me". So he approached, and the King reached out his hand drawing him near, and he hugged him and kissed him before all the gathered throng.

And he said "Blessed be the God of Zerubbabel who has given him the spirit of truth, for he is a God of truth. His throne is established on truth and all the rest is vanity." So all the officers and prefects and

regents and all the people answered saying "Verily, truth is greater than everything. There is nothing in the universe standing before it for it rules the heaven and earth and all upon it. It is the truth of the God of Zerubbabel who has put the spirit of Truth (44) in his mouth so as to praise and honor Truth before God, King and man." So the King commanded to have the decree of honor which was found written in the scroll fulfilled entirely for Zerubbabel, since he had found preference before the King and the officers, over his two companions. And the King said to Zerubbabel "Ask for whatever your heart desires as is written in the scroll and I will fulfill it for you. I will give you up to half my kingdom." And Zerubbabel answered the King "Please recall my Lord, the King the promise which you and Cyrus vowed to the God of the Heavens: to build his Temple, to return His holy objects to their place to return the exiles of the God of Heavens in peace in order to worship Him in His Temple. They will call upon His name and cause His presence to rest in behalf of the King and his kingdom on account of their prayers to the Great God, the God of Heavens. There is no other promise made to the God of Heaven." So the King commanded and the King's scribes hastened to record all that Zerubbabel had asked from the King -- to rebuild the wastes of Jerusalem. And King Darius asked Cyrus, King of Persia, to join with him in this venture to fulfill their promise to establish the Lord's House in Jerusalem.

Then Cyrus passed throughout his kingdom saying "If there are any among you from the people of the God of Heaven's who are hopeful of going up to found and build, I will compensate their work from my treasury (45) until they finish building." The King's scribes recorded what

King Darius, of Medea and Cyrus the King of Persia had announced to the officers and Governors, those rulers across the Euphrates, the Edomites and the Syrians, and Sidonians, and the Smaritans, as far as Esaph the orchard guardian of Lebanon.

"Be it known to you that it is important for us to return to the city of the God of Heaven, those exiles of His people which Nebuchadnezzar the King of Babylonia had exiled; to return the vessels of the great and holy Temple which involved the name of the God of Israel; And to build His Temple, to reestablish His altar and to sacrifice something continually to Him everyday; And to build the holy Temple, and to reestablish the Palace according to His law, and to rebuild the ruins of Jerusalem. Now when the message comes to you, make an effort to lend a hand to aid them to meet all their needs; Silver, gold, brass iron, wood, stones, builders and stone cutters, until they finish building. Provide all they desire in repair work. Also wheat, measures, oil, wine, and whatever their repairs need. Furthermore, give altar replacements, cows, heifers, rams, he goats, ewes, turtle doves, doves, flour, oil, salt, and all necessary altar and worship items until it is completed."

And[18] the two kings commanded the Edomites to give their labor in the (46) service of the Temple instead because they had helped the Chaldeans destroy it; And to give a tithe every year of five talents of gold, to support the repairs of the Temple until they finished building the Temple of the Holy City. And the Syrians and Sidonians and the Edomites and the servants of the King in Lebanon, who were under the power of Esaph, the Orchard guardian, had to cut trees from the Lebanon woods, and to draw water from the Lebanon River, as far as the Sea of Jaffa to ful-

fill service to the Temple and no man could refuse then until they finished their work: And the scribes wrote everything which the two Kings commanded and they signed it and gave it to Zerubbabel, the son of Shealtiel and to Nehemiah, the son of Hacabiah.

Now at that time, Darius, the King of Media became sick unto death and his days drew short. So he sent for Cyrus, King of Persia, his son-in-law, the husband of his daughter, and he came to him and ruled in his place. And the kingdoms of Medea and Persia were united. And Darius the Medeanite was gathered to his people and Cyrus the King of Persia ruled in his place over the kingdom of Medea and Persia. Cyrus, Darius' son-in-law ruled the officers of Medea and Persia from the throne of Medea and Persia. And from that day on, the kingdoms of Medea and Persia were united. There was one throne, and Cyrus sat on the throne of Babylonia which was in Chaldea.

Now in the first year of his reign, the city of our God remained in the spirit of Cyrus, the King of Persia (47) and the King remembered the promise which he had made: to return the exiles and the holy vessels from Babylonia to Jerusalem. Then all the elders of the exile were called before Cyrus and the King said to them: "Who of you from among all the people of the God of Heaven is willing to go up to Jerusalem, the footstool of the Great God to build His Temple which Nebuchadnezzar the King of Babylonia destroyed when he did more evilly than any King before him. He will go up to build and his God will be with him because he is willing. I Cyrus am a servant of your God who made me King through His word. I will give of my wealth and my treasure to finance all the repairs of the Temple of the Great God who made me King over all the

the kingdom of Medea and Persia. For He helped me to devestate the kingdom of Chaldea," Then all the Elders of the Exile with Ezra the Scribe and Nehemiah the son of Hacabiah and Mordecai and Jeshua and Zerubbabel the son of Shealtiel at their head, as well as the rest of the leaders of the exile came to Jerusalem and rebuilt the Temple of the Lord with the portion which the King had given them. They rebuilt the altar according to the Law and they dragged wood upon the altar and they placed meat upon the wood, but they could not find holy fire. So Ezra the Scribe and Nehemiah the son of Hacabiah, and Mordecai and Jeshua, and the rest of the heads of the exile prayed to God and they said "Master of the Universe You have influenced the King of Persia to allow the rebuilding of Your house and to send (48) Your afflicted servants and Your priests to offerings to You as our righteous fathers did before You. Now we have come to this place and we have reestablished the altar according to its measures. We have made sacrifices and drawn wood upon the sacrifice but we don't have the dominion to offer a sacrificial fire before You, for we do not have holy fire. Your servant Jeremiah the Prophet, and the rest of the heads of the Priests who went into exile in the days of Nebuchadnezzar have hidden it. And now what is to be done, O God of Heavens. Give us advice and help, for the dominion to enlarge and strengthen and to help Your servants is in Your hands."

And as they were praying these things one of the eldest priests remembered the place where Jeremiah the prophet had hidden the Holy fire. So that elder went outside the camp and all the elders went after him. And behold under the city wall was a cave with a great stone on it, and it was plastered with lime. So they took off the plaster and rolled the

the stone off the mouth of the cave. They saw oily water a thick honey and they turned and told Ezra. Ezra came to that well and he said to the Priests "Take the water in handfuls." For no aliens had toiled there, only those from the seed of Aaron, the priests. So the priests went down, and gathered some of (49) the water in their hands and they went to the Temple. There they sprinkled water on the altar and the wood.

Now as they were doing this an awful and wonderful fire was kindled suddenly. The flame glittered and the fire consumed and became very great, so that the priests had to retreat from there, for they were not able to stand before the fire. The fire consumed and burned the sacrifice and the wood, and surrounded the entire temple. It purified the vessels and the Temple, and after that it receded from the Temple until it remained only on the altar as according to law. And from that day onward they placed wood upon it, and there always was fire until the second Exile.

But the ark was nowhere for Jeremiah the prophet took it with all the trappings which Moses, the servant of the Lord, had made in the desert and he put them upon Mount Neboh. He found a cave there and he studied them in its depths. But the priests of that day chased after the prophet to discover the place. Jeremiah looked behind himself and he saw them. He was angry and he swore saying "No man shall recognize or know the place without Elijah the Prophet or myself, the servant of the Lord. Then we will return the Ark to its place to the Holy of Holies, under the cherubs wings." And from that day onward it was so. Then our fathers offered their sacrifices and their burnt offerings and their grain offerings and their whole offerings and their daily offerings day (50) after day. For the King of Persia and Medea assisted them with silver and gold, wheat and oil, wine, cows, and goats year after year, because the kings of

Medea and Persia loved the Temple of our God, and His Sanctuary. And King Cyrus ruled over all the kingdomes of the land. The Lord strengthened his right hand and He subdued all the nations before him, and He opened all the Treasuries before him. He gave him treasures as He had said through Isaiah the Prophet, His servant, for the sake of Jacob His servant and Israel who chose them.

And Cyrus fought throughout the East. He conquered all the mountainous areas of India, the south, all the land of Ethiopia and all the inhabitants of the south and west as far as the land of Spain, and northward all the land of Macedonia and all the land of Kaphtor and Jadarah and all the land of Elan and Elsar and the mountains of Elath, the mountain of the ox, as far as the snow capped mountains which cannot be crossed.

And all the rest of his deeds are they not written in the books of the kings of Medea and Persia and in the book of the Kings of Rome. Cyrus continued to fight against the King of Shittim and he attacked Shittim until he established control over it. The men of Shittim went out to meet him and they drew up in great battle order. But the men of Shittim were beaten and they fell and turned their backs and fled and they withdrew from fighting in that war. All the brave men of their camp Cyrus illed dead on the ground, and he chased after the rest. They came to their cities (51) and to their fortresses to Talmyra the queen with her son. Then Cyrus saw that the men of Shittim went into their cities and that no one entered or left. So Cyrus acted cunningly. He got up and withdrew the camp fleeing, that the men of Shittim left their cities with their queen's son to pursue after Cyrus. But they went out in a

straight line, so the King turned around and overtook the men of Shittim. And he killed 300 of them and the Queen's[19] son fell with them. So the men of Shittim fled with Talmyra to the mountains and King Cyrus looted the fortress cities. He destroyed them and he placed prefects over the states which he captured and he turned to leave the country.

Now when Talmyra the Queen, saw that her son was dead, the Queen mourned greatly. She became vengeful and rushed death when she lay in wait and captured the mountain passes of Shittim. Now Cyrus the King left the land in peace and tranquility. However he was obsessed with plundering so all his camp left but a few remained with him and he slept in a valley resting in that place. Now during that night Talmyra fell upon Cyrus' camp suddenly and killed 2000 brave Persians in Cyrus' camp. She took King Cyrus in that battle. The Queen was vengeful and she came upon the (52) corpse of Cyrus like an evil being, a bereaved she-bear, and she cut off his head and she put it in the midst of a well filled with the blood of the slain. She said"Drink and be sated, King Cyrus. May you be saturated with the blood which you loved. For thirty years you have spilled endless quantities of blood." So King Cyrus met his death in the War of the land of Shittim. But this is not astonishing for Saul, the Anointed of the Lord, met his death in war, and Isaiah the Righteous, blessed be his memory, ended his days in battle.

So King Cyrus was gathered to his fathers and Cambyses,[20] his son ruled in his place. He captured all the kingdom of Shittim and impaled Talmyra and consumed the seed of her kingdom. And Cambyses ruled over Medea and Persia, and impaled Damascus and its officers for they rebeled against him. He advanced on Armenia and he fought against them

and he subjagated them under his rule. He took their sons as a ransom. He ruled over Egypt, and he captured them, placing a work tax on them. He ruled with force, his awe was over all his kingdom. And our fathers served King Cyrus and all the Kings of Persia which arose after him with sweet labor. For they were not evil to them and did not oppress them but only helped them year after year, with silver and gold, and wheat, and flax, and wine and fams and treasures.

Now in the days of Ahasuarus,[21] the memory of the Jewish people (53) had almost been removed from the entire kingdom of Persia, due to the enmity of an Amalakite whose name was Haman, the son of Hammedatha. For King Ahasuerous had exalted him, and he could do whatever he desired throughout his kingdom. And he considered wiping out the memory of the Jews t hroughout the kingdom of Persia, because Mordecai the Jew had not risen up before him, from among the Prefects of Benjamin. They were the nobles, the bravest Benjaminites who had come with King Saul to the Fields of Amalik. They had dealt Amalek a very great and mighty blow, from Villa as you journey many days.[22] And they moved down more than 500,000 corpses from the people of Amalek. All that happened in the War of King Saul with the people of Amalek. He tread upon and slaughtered people throughout the land of Amalek; Men, women and children -- the number was over a million. Therefore, because of the battles which Saul fought, Haman the Agagite harbored enmity against the people of Judah and the Tribe of Benjamin.

In those days, as Mordecai was sitting by the Kings gate he recognized two of the King's eunuchs, doorkeepers, whispering that they planned to rise up against the King. They would cut off his head in order

to bring it up before the King of Macedonia. Then the Kings of Macedonia would be stirred up against the Kings of Persia. These are the names of the eunuchs: One's name was Bigthan and the second's name was Teresh. So Mordecai related the incident to Esther. Then Esther told (54) the King and he looked into the matter and verified it. And the King commanded to have the loyal and good deed which Mordecai performed for the King recorded in the Book of Chronicles of the King's of Medea and Persia.

Now when the eunuchs were hanged due to the plot, Haman became angry because they were his advisers who had been hung. So Haman sought to destroy all the Jews. But Mordecai was aware of Haman's thoughts and he recalled the dream which he had envisioned in the second year of King Ahasuerous. He reviewed the dream and beheld a great quaking and a great thunder. All the earth was alarmed, fear and trembling fell upon all its inhabitants. Two monsters had planned to meet each other in war and all the nations of the earth fled before their noise. That was a dark and cloudy day, and even smallest nation counseled and they cried out to the Lord. The monsters fought with great fury but neither one succeeded. And Mordecai noticed that a tiny spring of water passed between the two monsters and divided the two during the battle which had been taking place. The spring grew and became a flowing river coursing into the Great Sea and flowing throughout the land. Then he saw and beheld, the sun rising over the land and there was light throughout the land. And that little nation expanded and grew. So the mighty were laid low and (55) peace and truth were spread throughout the universe. Now from that day onward, Mordecai had kept that dream in his heart. Now when Haman vexed him, he told Esther the Queen who was his niece "Go with the dream which

I told you in your younger days. Rise and seek mercy from the Lord of Mercy. Go before King Ahasuerous and entreat him on behalf of your people and your heritage." Then Mordecai, the Jew prayed to the Lord his God. And he said: "The throne of Your glory is revealed and made known to me, Master of the Universe. There is no one more important in my heart to whom I would raise my eyes. I do not worship this Amalekite Haman. Due to my fear of You I have provoked him by not worshipping him. I fear only You, God of the Universe. I will not give honor to flesh and blood and I have no desire to worhip but only You. Who am I that I don't worship Haman. But for the salvation of Israel I will lap the shoes of his feet and the dust. Dust which he stirs walking. And now Our God save us from his hand. For he will fall on us intent upon great slaughter. He will destroy us with a snare which he will conceal at the feet of Your righteous ones. They are aware that You have not forgotten the pledge You made to our fathers, not to deliver us into exile without Your power. You were not able to save us except if we forsook our sinful ways and revealed our transgressions. We have transgressed against You. (56) And now Our Lord, mighty to save, deliver us from his hand which greatly oppresses us. Our visions turn to You and we flee to Your congregation. It is a shield for us and rises in our midst to defend us against all who rise up against us. And remember us for we are Your portion, Ever since You have given the nations a tradition and scattered the sons of man, we have been Your inheritance, and You have made the chosen lots fall upon us and we were treasures.

And now, Our God, why do our enemies say that they have no God. When they open their mouths to swallow Your portion, they praise their own

labors and vanities. Pray. Lord our God, save us and put them to shame for their vanities and their labors. They will place hand over mouth when they see Your salvation, and mercy toward Your chosen people O Lord. They will not close their mouths, but praise You evening and morning. But always turn our sorrows to gladness and joy. For all Israel will cry to the Lord concerning these appressive things and concerning Haman the son of Hammedatha, the Amalekite."

And Queen Esther departed with the blessings of Shaddai for she was afraid of the evil, which had increased. She stripped off the royal garments and her beautiful jewelry and she dressed in sackcloth and ashes. She disarranged her hairdo and she heaped her head with dust and ashes. Then she afflicted her body with fasting and she fell on her face and prayed saying "O Lord, God of Israel, whom You have ruled from ancient days, and creator of all the world, please help (57) your maidservant for whom there can be no other aid but from You. For I sit alone and I am isolated in the palace with neither father or mother like a poor orphan begging from house to house. Thus I have begged of your mercy before each window in the palace of King Ahasuerous from the day I was taken here unto today. Now God, behold my life is in my hands. Take it from my hands if it seems proper to You. But if You do not want to guard it, please save the sheep of Your flock from these lions which rise up against them. For my father taught me and instructed me that You took our fathers from Egypt and killed all the first born of Egypt. And You delivered Your people from their midst. With Your mighty hand and outstretched arm You brought them across the sea as a horse crosses a wilderness. You gave them bread from the heavens and water from flintstone.

You also gave them filling meat. You ravaged mighty and great kings and before them as they conquered Your good land. And when our fathers sinned against Your great name You delivered them into captivity, For we are in exile today. And my father also told me that You spoke with Moses Your servant, doing this continuously even when they were in the land of their enemies. But now it is not sufficient for them to enslave us harshly. For we say[23] that You will not deliver us into their hands since they supplicate their idols and worship them (58) saying: "You have given the Jews into our hands." Therefore, I Your maidservant, abhor and hate them with as great an abhorrence as man has for the clothing of a menstruating woman. This is how I hate the royal garb and the crown of my realm upon my head, and I have not been happy but tearful since the day they brought me here.

So now Our God, father of orphans, right hand pillar of the orphan who trusts in You, pity me before this man Ahasuerous for I am as afraid of him as a kid is afraid of lions. Subjugate all his advisors. Subdue him and humble him by the test of beauty which You gave to me. You are my God. Make him hate our enemies and love Your servants. For the hearts of Kings are in Your hands and all which you desire You extend majestically and awesomely and sit on high. Truly the fear which I fear will be removed. I am afraid but I will come before him in Your name and I will go out before him in peace."

Now on the third day Esther dressed in beautiful clothing and fine jewelry and she took her two Ladies-in-waiting with her. She put her right hand on one girl and leaned upon her according to the law of the kingdom. The other girl went behind her and she carried the jewelry so

that the gold on her clothing and the various kinds of precious stones would not touch the ground. Then she brightened her face, so her anxious appearance vanished, and she came to (59) the inner courtyard opposite the King and she stood in front of him. The King sat on his throne dressed in the gold ephod of the realm. The pure gold which was upon it sparkled and flashed brilliantly with all the precious jewels which he wore. And he raised his eyes and beheld Esther standing before him. His wrath was greatly kindled for the Queen had nullified his law when she came before him without having been called. So Esther looked up and she saw the King's face. His eyes glowed like fire reflecting the anger in his heart. The woman recognized the King's anger and wrath and she was greatly alarmed. Her spirit grew cold and she leaned her head on the girl upon whom she had put her right hand. Then Our God took notice and pitied the oppression of His people. For He had compassion on the burden of Israel and on the troubles of the orphan who trusted in Him. So He granted her favor before the King and He magnified her beauty and her wealth.

And the King rose in sudden haste from his throne and he ran to Esther. He hugged and kissed her and put his arms upon her and he said to her: "What is with you that you are not afraid. Does this law which we have not apply to you Queen Esther because you are my Queen and my companion." He took his gold wand and he put it on her hand and he said to her "Why don't you speak to me?" Esther said: "I saw my Lord the King that you were fearful of your honor (60) and the gloriousness of your majesty." Now as she spoke, she turned again and placed her head upon the girl because she was weary from fasting and from worrying. The King

became greatly alarmed and he cried before Esther. And all the servants of the King supplicated the Queen on the King's account in order to improve the disposition of their troubled master before them.

Now after these events, the Lord gave Queen Esther and Mordecai, that great man, the power of repentance and they hung Haman and ten of his sons on a tree. They designated all those who sought evil for Israel. Mordecai was exalted from that day onwards in the palace of King Ahasuerous, and our fathers served all the Kings of Persia in peace and quiet until King Darius the Second.

Now as he reigned, a difficult war broke out with the nation of Macedonia, and they dealt the Macedonians a very mighty blow. So he ruled tyrannically over the nation of Macedonia, until King Alexander the son of Phillip, who had exalted the name of the nation of Macedonia, conquered the Eastern lands as far as the end of the earth.

As the nation of Macedonia was stirred up against the kingdom of Persia, Alexander left Macedonia with a great force. He came upon Darius with warlike intentions and he smote all the nations who were in alliance with Darius including the lands of Egypt, and Edom. When he came along the sea shore he smote Acco, and (61) Ashkelon and Gaza. Then he readied himself to go up to Jerusalem to smite it in retaliation for its alliance with Darius.

And he marched from Gaza along the road with all his camp until he came to night quarters, and he camped there with all his troops. Now that night as he was resting on his bed in the middle of the tent, he saw a man standing over his head dressed in linen.[24] His sword was was drawn in his hand and its appearance was like the flashing of lightning

on a rainy day. He raised his sword over the King's head and the King was greatly afraid. He asked "Why will my Lord smite his servant?" And the man answered "Because God has sent me to destroy great kings and mighty nations before him. I will go before him to help him.[25] And now know that you will surely die because you have promised to go up to Jerusalem to act evilly toward the priests of the Lord and His people." So the King said "Please, I pray forgive the sin of your sword. I swear my Lord, if it is evil in your eyes, I will repent before you." Then the man said "Do not be afraid for I will show favor toward you. Go upon your way to Jerusalem and as you come before the gate of Jerusalem, you will see a man dressed in linen like me. The man will have a form similar to mine. Quickly fall to the ground on your face and pray to him. Do all that he says to you. Do not disobey his words, for you will die the day you do."

So the King got up and went on his way toward Jerusalem (62) and his anger fumed. The priests and all the people were afraid and they cried out to the Lord and proclaimed a fast. After the fast, Jews went out to meet him to beseech him not to level the city. And the priest went outside the gate with all the people and the priests. The High Priest stood before them dressed in linen. So King Alexander saw the priest and he hastily descended from his chariot and he fell on his face and supplicated the priest. The other rulers who were servants of Alexander were disquieted and they said to him "Why do you supplicate a man who has no battle strength" The King replied to his servants "The man who leads all the nations, his appearance is similar to this man who I am supplicating." Now after that, the priest and King Alexander came to the

Tabernacle of Our God and the priest showed him the Temple: its courtyard, its treasury, its vestibule, the Holy of Holies, the altar place and the burnt offering place. And the King said "Blessed be the God of this Temple. May He make you who are his servants and who serve before Him in this place, happy. And now I will create a memorial here. I will give a large amount of gold to sculptors and they will construct a likeness of me. They will erect it there between the Holy of Holies and this Temple. My embodiment will be a memorial in the Temple of the Great God." Then the priest said to the King "Take the gold which your lips (63) have promised, as a gift to the priests of our God. Give it to the poor among the priests who have children this year throughout Judah. And throughout the land of Jerusalem they will be given your name, Alexander, and this will be your memorial as they come to do service to the Lord in this Temple. We are not able to receive statues or any pictures for the House of our God." So the King did thusly and gave the gold to the priests, Then the King asked the priest to inquire of God on his behalf whether if he went to war with Darius he would come to an end. The Priest said to him "Go for he will be delivered into your hand." And he brought the Book of Daniel before him[26] and showed him that which was written there concerning the Ram which stood over all life and the He-goat who charged the Ram and trampled on him.[27] And the priest said to him "You are the he-goat and D rius is the Ram. You will trample him to the ground and you will take all his kingdom." So the Priest strengthened him and Alexander left Jerusalem and went to Darius prepared for war. He passed over the people of Amonon. And Sanballat the Hurrian[28] went out to meet him and he bowed to the ground before him and he received him in his house.

He made a feast for him and all his officers and he gave him gold and silver in great amounts. Then he asked him to build a Temple on Mount Gerizzim for Manasseh the priest, his son-in-law who had married his daughter.[29] And he was the brother of Jaddua the High Priest in Jerusalem. But Manasseh did not (64) consent to divorce his wife as did his blood brother who had driven out any foreign women.[30] Therefore the congregation of the righteous drove their ruler out from Jerusalem. So he came with his wife to Sanballat his father-in-law and he lived with him. Therefore Sanballat asked Alexander to build a sanctuary on Mount Gerizzim so that his son-in-law could be priest there. The King said to him "Build the Sanctuary about which you inquire. Only guard yourself lest you will be a snare for the God which is in Jerusalem." And the King went on his way to war.

Sanballat built a sanctuary on Mount Gerizzim and he said to Menassah, his son-in-law "See, here is your sanctuary built according to your laws. Bless Mount Gerizzim and everything else." But this sanctuary was a blocking stone and a stumbling rock and a snare for the Temple of the Lord in Jerusalem and for his priests, for there were many lawbreakers among our people. They would go to Mount Gerizzim excessively year after year to celebrate their holidays with sacrifices and donations and with whole offerings. They forgot the Sanctuary to the Lord in Jerusalem. And that Sanctuary grew exceedingly wealthy over a long period of time up until the rule of Hyrcanus the son of Simon, of the Hasmonean family. He destroyed this Sanctuary and transferred all services to the Sanctuary of the Lord in Jerusalem. He was Hyrcanus who circumcised the Edomites and brought them into the convenant, linking them with the (65) bond

of circumcision.

Now Phillip, the father of Alexander ruled for six years over Macedonia and Greece. With his multitudinous army his might, he subdued Macedonia and Greece under his hand. Now I have possession of a Book containing the geneology of Alexander which records that he is the son of Phillip. However he was really not his son for I found written that he was the son of Neketnebor, the King of Egypt recorded in another[31] book.

Now this is the story of Alexander against whom the magicians of Egypt and her wise men, those whom were learned in the science of the firmament, life and stars joined with the heathen councils, the planters, and the masters of life and those skilled in magic and imagery. This is the opening of the story:

Now there was a King of the kingdom of Egypt and his name was Neketnebor. This man was a greater magician and wise man than all the magicians of Egypt in the knowledge of the stars and the skills of magic and spells and images. He understood the future and fortold the potential of the stars. He was a premier wiseman possessing a knowledge of prophesy. He was well regarded by the people and from the smallest to the greatest they accepted him. And it was told to him that the King of Persia who was Artexeres[32] planned to fight with and destroy the state of Egypt. When he heard this, Neketnebor searched to find out if it were true or not. So he sent his most trusted officers and his best men to the borders of (66) his state and to the city districts which were near the kingdom of Persia as a precaution against the truth of the news. After this the King closeted himself in his apartment. In the place where

it was his custom to draw upon the power of the stars and to enable him to understand secrets and the future. He filled a large brass bowl with rain water which was stored near him to be used for sorcery. Then he took a handful of dates which were picked at the proper time in his hands and he inquired of them until he saw rows of soldiers riding and the armies of the world descending upon him. As he saw them he turned to find out whether or not he would be victorious against them. While he was still engaged in this, one of his messengers, whom he had sent to find out the truth of what he heard came to him. And the messenger called to him and said "Be aware, King Neketnebor, that Artaxerexes, the King of Persia, is preparing himself to advance and conquer your fortresses with the armies of your enemies, who have risen against you. The Medes, Persians, Tachamanites, Tarchaminites, Dalamites, Carsanites, Ludites, Togermites, Cushites, Arabs, Asakites, Sinaites and Babylonians are not missing. Shield and spear bearers are not lacking from all these soldiers even from East beyond the sun, from the land of India, which has never armed itself against you. All of them are gathered against you in the midst of the sea and upon dry (67) land." But King Neketnebor scoffed at his words and said to him "Look at the weak man, the faint of heart. For you fear a mere heel, and you talk of a nonentity to me with these words. Don't you know that victory does not result from many warriors but from fortitude and strength of heart. Does not one lion kill and consume kids and lambs without number. Now leave, for you are not a brave man." After that Neketnebor arose from the throne of his kingdom, and he returned to the place where he practiced magic. He made images of chariots and horsemen out of wax and placed them in the prophetic waters near him

and he took handfuls of dates in his hands and he examined them to discover if those who rose up against him would be victorious or if he would be victorious over them. Finally the images which he had fashioned after his soldiers appeared fallen to him and humbled before the images of the lords of Persia which had risen over him. So he gave up hope of readying himself to go out to meet them and he returned from the calculations upon which his soul had faltered. He shaved his head and his beard and he disguised himself dressing up in other clothing. Neketnebor fled from Egypt in the night acting like an alien of his city. And he took whatever he was able to carry with him -- gold and precious stones. And he carried by hand all the forms and images with which they daily practiced stargazing and divination. He went to the state of Belusia and after that traveled from there to (68) the state of Anasophia at the border of the kingdom of Greece. He put on clothing of white linen and silk like the clothes with which the officers and priests of Babylonia are provided. And he advanced from there to the state of Macedonia, the ruling city of the Greeks. He dwelled there and the men of the city, its wise men paid him honor. He prophesied to them -- to anyone of them concerning their secrets. He became precious to them and they exalted him highly.

Now when the men of Egypt saw that their master, the King of Egypt was absent from their midst, they went to one of their abominable idols, one whom they called Saraphis. They offered him sacrifices, and they burned him offerings and they petitioned him asking: "To where had disappeared our[33] King." And the idol answered them "Neketnebor the King, has fled from the land of Egypt before Artaxerexes, the King of Persia who has risen up against you. For he knew that he would rule over

you many years[34] until his sons grow old. And he will avenge you of your enemies. Then you and your enemies will be his servants. For he will rule all the earth. "Now when Egypt heard the idol's prophesy they made a statue like Neketnebor their King, out of black stones and they raised it at the highest point of the state. They fastened the idol's answer underneath it so that it would be a reminder to them and their offspring who followed them. Meanwhile, Neketnebor lived (69) in the land of Macedonia unrecognized. His identity nor from what people he really came was not known. Yet he was greatly honored among them.

Now time passed and Philip King of Macedonia went out on one of his wars and Neketnebor came to the palace to find Nabiarash his wife. When he lifted his eyes to her, he desired her, and he loved her gently. So he bowed before her and he kissed her hand. And he said to her "May the God of the kingdom of Maceonia support you" and she answered him "May God bless the Expert of Magic. Sit by my right hand" so he sat opposite her and she turned toward him and said: "Behold your wisdom is celebrated for you dwell among the Egyptians." And he said "What you say is true. My Mistress O Queen. You have honored me and exalted me greatly by classifying me as an Egyptian. Because they are poets, commentatore, and investigators, of dreams. And I, if I am not directly from them, I am partly related to them through geneology. But I do not inherit their wisdom of secrets and foretelling." And as he spoke this to her, he did not take his eyes off her because her face and figure were beautiful. She said to him "Why do you like to look at me so much. This sneaky immigration which I have attributed to you reminds me of the time when my people entered a covenant to obtain a great queen and serve her. And I

hoped, 'Perhaps (70) you will be that Queen'". So after that he withdrew an onyx stone with images and types of jewels from his garment and gave it to her. And on it were three compasses. On the first were engraved the 12 planets. On the second were 7 servants, and on the third were symbols of the effects of fate on the birth of a kingdom. On the edges of the surface were four precious stones and upon them were engraved the secrets of nature.

And when Queen Nabiarash, saw this tablet, she was astonished by it and she said to Neketnebor "God has given you great and powerful wisdom. Now if you can tell me the day, hour and minute during which King Phillip was born, then it will be a complete affirmation of your spells and divinations for me." So he answered her question correctly and he said "If you really want me to reveal any more than this, I will." She said to him "The men of the kingdom are saying to each other, that King Philip wants to drive me out when he returns from this war." So Neketnebor turned and replied "These men have circulated lies and falsehoods. However something will occur between you and him after two years. You will leave him and after, he will return to you humbly." And she beseeched him to reveal this situation while it was still in the future so as to aid her position before Phillip her husband. He said to her :Be aware that one of the great Gods (71) is concerned for you and cares for you. Therefore you are dependent on him and he will provide for you whatever you desire." She said "Who is this God and what is hi form and shape." He replied"The name of this God is Amon the Mighty. He is called this because he is able to give strength and courage to all who trust in him and serve him." She said to him "Reveal his form and shape to me so that

a banquet can be prepared when he comes to me." He said "This God is a middle aged man, neither young nor old. On his forehead are horns resembling the horns of an ox. His beard resembles the hair of a dog. He will come to you and ask if you depend upon him." She said to him "If this is the truth, I will not support you in the manner of a prophet, but with the sustenance of a holy man of God."

Then after this, Neketnebor left her and went to the forest and isolated himself there, gathering roots and herbs. And he searched for magic forces in them so that Queen Nabiarash would see all which he had told her to see in her dreams. On the second day she sent a messenger for him. So he came to her and she told him about her vision. And he said to her "Tell me that which you saw for soon you must be told what to do." Then Neketnebor continued "See I have listened to your vision. Now be sure you listen to me. At the end of your palace there is a place where there is an oak tree. Tonight an enactment of (72) your dream will appear to you for Amon the God which you saw will return to you disguised as a snake. After that he will change to the image of a man who looks like me but I will be here. I will instruct you as to what to do with him." The Queen turned saying "Behold the entire palace is before you. Choose a place for yourself to rest. Your words are trusted and you will be treated as a father is by his own son." She commanded him to look for a place in her castle to lie down.

Now during that night, Neketnebor turned into a snake according to the laws of the magic which can change those who desire into any image. He proceeded in that form to the couch of Queen Nabiarash and he had sexual relations[35] with her. When he had finished, he said to her

"From this seed, a son will be born to you who will be stronger and braver than anyone before him." Then Neketnebor left there going about his business.

And after a period of time Queen Nabiarash perceived the child struggling in her belly. So she sent for Neketnebor and she told him that she felt the child. She asked him to tell her in his wisdom what her course of behavior about this should be when Phillip her husband heard about this matter. He said to her "Don't be afraid, for the God Amon will help you and will set Phillip your master straight concerning you." Then Neketnebor went from there to the forest and gathered herbs and sprouting roots. Then he followed his practice (73) of causing the power of the stars to flow in them. So he appeared in a dream to those whom he wished to reveal himself. He appeared to Phillip in his dream that night. He saw the God Amon laying with his wife Nabiarash. When he had finished he bound up her womb and stamped a signet ring upon her. The seal of the ring had the head of a snake on its head, stretched out on a knife. Then Phillip awoke and he was in a disturbed mood. So he summoned all his diviners and magicians. They interpreted what he knew for him. The Queen would soon give birth caused by the spirit of one of the Gods to a son who would be like a young lion and a snake and his kingdom would stretch to any place where the sun rose. This was the image and solution of the snake which was engraved in the seal of the ring.

After this vision, Phillip took the town which he was challenging by assault. And he appeared as if a snake fought between his hands in the midst of the battle. It sent fear into all the men of the state who fought against him and they died. When Phillip captured the state, he

returned to his land of Macedonia. When he approached his castle, Nabiarash his wife came out to meet him and she found favor in his eyes and he embraced her and kissed her. He said to her "You are worthy and chosen for having been loaned to that God. No man can charge you guilty because of this and no one will be able to humiliate you.[36] Behold the Gods showed to me (74) all that happened to you. Therefore it will not burden me and no man will accuse you of sinning because of this deed."

Now during that time Phillip sat upon his throne in the banquet hall. His Generals and his servants were before him and Nabiarash, his wife, sat by his right hand. And Neketnebor changed into a snake as was his custom, and he entered the King's palace. When he saw Queen Nabiarash, he put his head upon her bosom and kissed it. The King and all his officers who stood before him were afraid. And the King said to them "I saw this serpent the day we conquered the state which we were fighting. He killed my enemies who fought with me before my very eyes. Miracles occurred before me and I was greatly astonished."

Now after some time, King Phillip was sitting on the throne of his kingdom when a bird fell into his bosom and laid an egg. That egg fell out from the King's bosom and it broke. A small snake came crawling hurriedly on its belly, and when it turned to return to the edge of its shell, no one came near it until it died. So the King was very astonished and he gathered his magicians and wise men and told them of the incident concerning the bird and the egg and the snake. Then his wise men said to him "Be aware that this vision is a prophetic matter of the Gods telling you that the son (75) you will have will rule as far as the four corners of the earth. He will conquer every kingdom and before he returns

to the land of his birth, he will die."

And after this Queen Nabiarash became sick from the pregnancy. So she summoned Neketnebor and told him about it and Neketnebor knew that it was the sickness of pregnancy. Now at that time, for she was ready to give birth, he ordered the maid-servants who stood before her to take hold of her hands and make her stand over her chamber pot. While she was standing, the heavens filled with black clouds, the universe darkened, and the sun became gloomy. So she squatted and gave birth to a son. At the time of his birth the earth trembled, and the very foundations of heaven shook with lightning and thunder, and a cold spell sprung up. None before it had ever been more severe. And the messengers departed to inform the King. Then he came to Nabiarash, his wife, and he said to her "I was recently thinking. There is a mark on this child becuase he is not truly from my loins. I witnessed these great trials which we had when he was born. I know he is a child of the Gods. Therefore I will exalt him and I will give him the name Alexander." So he commanded her numerous maid-servants in his royal house to honor him and exalt him.

Alexander did not resemble either his father or his mother. His hair was like the hair of a lion and he had large eyes. One was blue and one was black. His teeth were large. And his voice was (76) like the voice of a lion who had been struck. And he grew up and went to school. He was wise and discerning in all the instructed subject matter. When he approached the age of 12 years, he rode horses and ho horseman excelled him due to his strength and power. When Phillip observed his size and bravery, he was astonished by him. And he said to him: "Alexander behold I love you. Your life is bound up with my life. But I

am upset for I see that your shape is different from my shape." When Queen Nabiarash heard what Phillip said to Alexander, it frightened her and she worried about Phillip for she thought he was not loyal to her. She asked Neketnebor about this in order to discover Phillip's thoughts about her. And he turned to her and said "Do not be concerned about Phillip your husband, unless it is good, for his heart is pure concerning you." When Alexander heard the words of Neketnebor, he said to him "Where did you get this wisdom. How are you able to know the thoughts of the King?" Neketnebor had been one of the teachers of Alexander. He answered him "This knowledge comes to man from an understanding of the stars. It is the greatest mortal power." Alexander returned "Behold, I have wanted to know this wisdom. None of all the other knowledge which I have acquired can be compared to this wisdom. Why did you delay teaching it to me." He answered "Because man needs to isolate himself in the forest to look at stars and to make all these many prophecies. And it can not be done except in isolation." Then Alexander asked him "Will you be able, with this wisdom of yours, to know what will happen after you, following your death." He replied "I know through the power of this wisdom of mine that my end draws near and he who comes from my loins will kill me." So Alexander answered "Who else will instruct me in this knowledge. How will I be able to know it." He replied "When I ask you to go with me to the forest. There you will learn about this subject as you wish." And they made an appointment to enter the forest on one night. When they came to the moats which surrounded the walls of the city, Neketnebor said "Look and see, the planet Saturn. Witness its light. How it reaches the darkness. Regard the goodly and shining star. Now its

brightness and light do shine." Alexander answered him and said "I can see them. You are the teacher." So Neketnebor came close to him. And when he looked up to the stars to show them to Alexander, Alexander pushed him into the depths of the pit. And he said to him "May the fury of the Gods be upon you. It is fitting to do this to the revealer of the King's secrets and hidden matters." So Neketnebor raised his voice from the pit and said "Now I must record the truth. Alexander you are my son (78), who I foresaw would kill me." Alexander queried "And how am I your son?" Neketnebor answered "You are my son truly, but don't ask me how." Therefore the anger of Alexander grew. So he threw a rock upon him and it struck him and so he died. But after that Alexander's conscience bothered him. He said "Perhaps what he said was true." And he grieved that he had killed him. So he went down to the depths of the pit and brought the corpse of Neketnebor out of there carrying it on his shoulder to the King's palace. When Nabiarash, his mother saw him, she asked him "What is this?" Alexander replied "This is the body of Neketnebor, my teacher." She said to him "Was he not your father, or at least his proxy? Why did you repay him with evil instead of good?" So Alexander said to her "All this results from your soft heart and your insufficient knowledge." After this, Queen Nabiarash ordered Neketnebor's body interred in her apartment.

Now King Phalusia from a neighboring state of Macedonia was one of Phillips's admirers and a member of his alliance. He sent him a gift of one horse. None was mightier or more beautiful than it. It was nicknamed Bosephelus. Its strength and its viciousness were great. No man was able to ride it for it killed anyone who came near it. So the King commanded to have an iron cage made for it and to force it to stay there.

Any man who was indebted to the government was thrown into it. The horse (79) was a prisoner in the midst of the cage and no man was able to approach it.

Then King Phillip went to one of his idol makers to ask him to inform him who would sit on his throne after him. And it appeared in his dream as if one of the idols came to him and said: "Any brave person who rides on the imprisoned horse which you have will inherit the kingdom after you." Phillip remembered this and he didn't reveal it even to one of his servants.

When Alexander approached 15 years of age, he was facile in all manner of knowledge. He studied the science of ethics, from Kalast Yagas the moralist; and the science of prophesy from Nachashbanas; and the science of philosophy from Aristotle. His reputation grew great among the people, and he became instrumental in the plans and armaments of the nation. One day he passed the jail of the aforementioned horse and he saw men's skulls and bones broken among its feet. He felt sorry for it and he placed his hand between the bars of the jail upon the horses neck. The horse turned and licked his hand with his tongue. So Alexander ordered the gate of the jail opened. And he approached the horse, he stretched out on its bank and the horse did not shy to either side. Alexander rode it without saddling. When Phillip saw him, he was very happy and he said "See the words of the Gods have been verified concerning you, and he repeated (80) to him what had appeared to him in the dream. So he replied to him "Behold you have given me neither warriors, nor riders, nor a chariot to go to battle, since it is your desire to make war. Only then you can believe in your vision." The King turned and

said "All will be given to you. You will choose yourself those whom you will have accompany you. I will order them to give you 40,000 gold pieces as traveling expenses." And Alexander took 100 of the King's best horsemen and his attendants and he commanded them to line up on the right of the horse Bosephelus.

So Alexander went out with the battalion, and Phaestus the scribe who was with him. And he encountered Nikolas, the King of Aradnas, marching along the road with a large force. When Nikolas saw Alexander, he asked him "Who are you?" And he replied to him haughtily "I am Alexander, the son of King Phillip." Nikolas replied "You don't know who I am, how dare you raise your voice before me?" He replied "I know you. I recognize you, for you are Nikolas, the master of Aradnas and your heart is heavy for you are ruling by yourself. I am my father, the King's viceroy. See now haughtiness humiliates its master. And the lowly and young are raised over the haughty multitude." And Nikolas said to him "Look at yourself. It would be good for you to flee." Alexander replied mockingly "Go, you are the men, for this pertains to you and not to me." When Nikolas heard his answer, since he had not called him (81) King by name, he was extremely angry with him, and he said to Alexander "Oh, are you a dunce, being haughty about yourself. You don't even know the honor due to Kings. Therefore I will have my servants spit in your face until you drown in their spittle." And he became very angry at which point he spit in Alexander's face and he said "This should be done only to a shameless dog like you." But Alexander did not pay attention to this deed of his and he answered gently, "This which you did is churlish. I will not satisfy you with a retaliation similar to it. Perhaps you will

promise me that on another day we shall meet and our two armies will fight. Then it will be known who is the dog and who is the lion." And they agreed to come together on a pre-arranged day. Then each of them returned to his city. On the day of the new moon, the two armies assembled and their battle cries went up. They fought from the end of that day until the army of Nikolas fled before Alexander. And Alexander pursued him until he overtook him in a cave. He chased him, overtook him, and killed him in that cave. And he chased the army until they entered Nikolas' state. So he ruled over it and he arranged his officers and servants. Then he planned to return to the land of his birth, with the crown of that kingdom on his head.

When he came to his homeland of Macedonia, he discovered that Phillip, his father, had placed another woman over Queen Nabiarash, his mother (82) replacing her. Her name was Cleopatra. He arranged a great banquet and his generals and his servants sprawled out before him. When Alexander arrived, he saw the banquet. He inquired "My lord, I have brought you tidings along with a glorious and honorable crown, which God has given to me in the first of my wars. I am looking for Nabiarash, my mother. O King whom I serve, I did not expect you to be in the feasting hall, for she is not here." So Saligos the general of Phillip's army, which surrounded him there, turned to him and said "King Phillip has married a woman who will bear him a son looking like him. He will follow him on the throne of his kingdom." When Alexander heard this speech of Saligos he became extremely angry so he hit him on his head with the staff which he was holding and he died. And when Phillip saw that Saligos, the general of his army had died, he fumed with anger and confronted Alexander holding a knife, intent on stabbing him, and he fell with

his face to the ground. Alexander was beside himself with anger and he wrecked the feast. And the King became sick.

So Alexander looked for him three days later. Then Phillip told him: "It was not proper to give you the name of Phillip. I did not give you a name reflecting direct descent but a name reflecting family ties." Then Alexander replied[37] "Now listen to me. I will advise you. (83) Reinstate your wife for she did not do evilly when you replaced her with another wife. And don't cause me to sin in addition to my killing of Saligos, the general of your army. He was previously ordained for death when he spoke these words to you. Therefore don't you rise against me to avenge Saligos, even for what I did on my encounter with him."

When Phillip heard Alexander's speech, he wept greatly and Alexander wept with him. And afterwards, he approached Nabiarash his mother and he said to her "Don't become angry on account of Phillip. I categorize him with you. For the sin he did resulted from the sin which you did in secret. It is proper for women to bear a burden on her back." So he took her by her hand and brought her before Phillip. When he saw her she found favor before him and he drew her near to him. So he hugged her and kissed her and placed her upon her throne. And he drove the woman he had placed over her away.

Now in those days, King Darius of Persia sent messengers to Phillip to request the tax which Medea had paid him every year. But Alexander refrained from giving them anything. And he said to the messengers; "Go, tell your master Darius, that at the time that Phillip had no son he had a hen that laid eggs of gold. When a son was born to him, the hen stopped laying." And the messengers said among themselves in amaze-

ment "Does he dare to say such things (84) as these?" They went on their way. Now when the messengers left, Phillip was informed that Armenia and Barnetsa, some of the western lands which belonged to his kingdom had betrayed him by not paying him a tithe as was their custom. So Phillip told Alexander his son to harnass the chariot and to go up to them to wage war. Alexander left with a large army and he marshalled against the states who had allied against his father until he subdued them. Then they paid him a tithe according to their custom. And at the time that Alexander advanced upon these states, the regions of Batniah conspired against Phillip. So Joshniam,[38] the king of Batnish, advanced with a great army upon the state of Macedonia in order to overcome it, so he could take Queen Nabiarash, whom he yearned to make love to. He camped in the region of Agania, next to the land of Macedonia.

Now when Phillip heard about his encampment, he approached him with the rest of his troops, ascending to Joshniam from the land of Angaria. When he saw the greatness of Joshniam's army he turned to retreat to Macedonia without fighting. And Joshniam was aware of his flight so he pursued after him and caught up to him near the city. The battle waged fiercely between them, but Joshniam struck Phillip on his head and he fell off his chariot on the ground as if he were dead.

And the army of Phillip fled (85) within the gates of Macedonia. Joshniam came to the center of the capitol of Macedonia looking for Nabiarash. But he was not able to take her for she had reinforced her position in one of the fortresses. However, when Joshniam came to the capitol of Macedonia, Alexander's army arrived from Armenia after conquering them. Joshniam knew when he was coming so he left the state

of Macedonia, for the land of Greece, which was nearby. And he equipped himself to go and face the army of Alexander. But Alexander was aware, so he went out to meet him. Now he came to the middle of his camp and he struck Joshniam on his head with his sword killing him. Then he went to the pit where his father Phillip had fallen and he called to him. When Phillip heard the voice of Alexander he answered "Now I am not concerned about my death because I have heard your voice and I know that you will avenge my demise." Then he sighed deeply and he died there. So Alexander covered the face of his father and he wept great sobs over him. He ordered him to be carried to his castle and to be embalmed and to be buried there according to the law of kings. And his mourning period passed.

Now after this, Alexander sat on the throne of the kingdom and he ruled over the entire land of Greece and he summoned all his officers and servants and they came before him. He said to them "Listen to me, men of Macedonia, Thrace, Salicia and all the corners of Greece. Look upon me[39] (86) and pay attention to all my warnings. Do not trust in any man save for God Himself for He alone is your salvation at the hand of your enemies. And He will cause all who rise against you to fall wounded at your feet. Do not be concerned over the death of Phillip, but be comforted by my strength and the might of my hand. Now you are men of war. Let every man sharpen his sword and spear. Any man who does not have armaments will purchase articles of battle for himself. For I will enable your group to profit from the blood of your enemies. And I shall not relax until there is no land remaining to any other king." So the elders of his troops answered and said "We toiled and were ourselves down like battering rams in the days of your father. Now we have no strength

to take up articles of war, for old age has come upon us. The sword and battle would be better for our offspring." So Alexander turned to them and said "We need experienced veterans more than children and youths. Because youths depend only on their youth and thusly they endanger their lives. But the advice of elders will lead them and protect them. You will instruct them without going into battle in as much as you are more important than they." Now when the crowd heard Alexander's speech it pleased them greatly, and they bowed down and prayed to him. They said "That which you say is correct. Now we will do as you say." So he had them appoint experienced veterans (87) over the troops. And they commanded them in every aspect and did it well.

And Alexander ruled in his fathers place. He was 20 years old, and he was a wise and brave warrior. And he added what the wise Aristotle had taught him. The face of Alexander resembled neither his father's nor his mother's, for his face was like a lion's, and his eyes were variegated. His right eye was black and it looked downward. His left eye was white like the eye of a cat. And his teeth were sharp like the teeth of a dog. He was swift like a young lion. In the first of his wars, he weighed the battles of his father and his troops. And he found: 25,000 Macedonians, 8,700 men of war, 2,500 Turks, 800 from his personal guard, and the rest of the people of the army numbered 60,600. All these marched with the army. He withdrew 5000 measures of gold and spent it on a majestic fleet of 100 ships. He forwarded gold to support his army in Siciliy. He enslaved the Sicilians[40] under him and he crossed over to Italy. But the leaders of Rome were warned and sent him a crown worked with jewels. He received it with joy.

From there he crossed the sea and he came to the land of Africa. He advanced to meet the General of the army of the land. He placea a tithe on the land and he crossed (88) from there to the land of Lybia subduing it under his control. And he crossed to the land of Berber, going as far as the River Okinos. When he saw that its waters were clear and bright, he stripped off his clothes and washed in the river. But the waters made him ill. His head ached him, and he was very sick. But Phillip the Doctor cured him with liquids and ointments. And from there he travelled into the land of Medea subduing it and he crossed the River Euphrates.

When he came to the land of Bactria, he seized the place. Darius heard and sent him a message "I am Darius, King of Kings, Master over all the peoples of the earth. Are you aware of my fame? For the Gods have honored me and established my throne. Where did you get the authority to cross the sea? How could you rule the people of Macedonia without my permission? But even this wasn't enough for you, so you also seized areas from my domains. Perhaps it also befits you to seize my authority from me, as a servant does from his master. Therefore, I have legislated concerning you, that you shall come and bow down before Darius your God. If you disobey me, I will punish you even by death. But if you come to me, do not fear for I will pardon you for all that you have done."
So Alexander read the message but he didn't take the words to heart, and he was filled with anger. So he arrayed the troops of his camp in battle order against Darius in an area where there were flatlands. But Darius also sent out a great army and they engaged in a great battle slaughtering each other in great amounts. When the sun set that day, there was a great

and fierce roar[41] (89) and the Persians fled as a result of the sound of the thunder. So Darius abandoned his chariot and he rode on horseback fleeing. But Alexander pursued him 40 miles and he seized Darius and his wife and his sons and his chariot. However Darius fled in the night, so Alexander seized his house and stayed there. He ordered a search for all the dead officers in order to bury them. And the number of Macedonian fatalities was 50,000 footsoldiers and 10,100 cavalry. But from the foreigners there were 120,000 casualties and 4000 persons were captured. While from Macedonia only 180 men.

Again Darius sent out an army after the battalion had fled, greater than the first. And Alexander sent spies to observe the army. Then Alexander relayed a report to the general of his army Ascamandron that it also was a great force. So he went out to meet him with a very heavy battalion. They clashed on land and the filth flowed. Then Clinton seized the land and he crossed through the land of Canaan and subjugated it under him. Then he went to the well of Meotin and he found a famine in the land. Many Macedonians had died from the famine, so Alexander commanded that the horses be eaten, and he passed from place to place until he came to a city, Lokrim was its name. And from there he traveled to the land of Akarkantos in Sicily, and he came to the Temple of Aholyanos in order to worship there.

From there he crossed to Egypt with his troops and he ordered his sailors to go across (90) to the city of Tripoli and to wait for him. So he crossed after them and he came to the city of Carthage, the greatest city in Africa. The city measured 24 miles and 308 feet. And he traversed the River Tigris which is called the Dekel from Therie. He had negotiated the land of Egypt and his camp accompanied him. The generals

of Darius reported all that they heard and they sent written reports to inform him. Darius read the messages and he was very worried. When Alexander drew near the land of Persia, he saw that the walls of the city were very high. So he ordered to have every sheep in that land seized and he tied their bodies together in a ditch of the field. They hastily provided grass for them. There were ditches and grass all over the land. Then they pelted them with dust until clouds of dust from the earth rose skyward. The Persians saw the dust from far off, and they said "The dust is from the hoofs of many horses." They were greatly afraid so they sent messengers to Darius. Then Alexander took one prefect with him, whose name was Eomilion, a great warrior, as well as three horses and they crossed the River Estarngan.[42] The River was frozen with ice and the frost was like stone. So the horses, lambs and cows crossed on the ice. However after 2 days it melted from the sun but Alexander found them frozen. He dressed in Macedonian garb. The hat on his head was similar to the hats of the Macedonians.

(91) And he crossed the river which was a mile wide, and he came to the gates of Persia. The gate keeper asked him "Who are you?" He answered "I am a messenger of Alexander. He sent me to you, to find out if you were preparing for a war with him. For if you fight with him, you will be disheartened." So the King became angry and said "Perhaps you are Alexander, you speak to me so insolently?" He replied "No. I am his messenger."

Then he ate and he drank and while they were serving him with gold dishes, he hid them in his cloak. So Darius asked him "What's this?" and he answered "This is Alexander's custom my Lord. Because of this

Alexander has been able to perform great deeds." Now when one of Darius' officers who was standing around heard Alexander's voice he recognized him and said to his comrades "This is Alexander." But Alexander understood that they were speaking about him so he employed a diversionary tactic and suddenly fled from them holding the gold dishes. The gatekeeper of the city sat on his horse so he attacked him killing him. And the Persians pursued him but they could not overtake him. And he came to the Astragon[43] to cross it but just when he crossed the waters, the Persians observed that it melted. So Alexander was saved and they were not able to cross either by ship or any other scheme until such time as the waters of the river froze. The Persians retreated confounded and Alexander continued on foot for his horse had died when it drowned on the banks of the river. Then he found his Prefect whom he had left with two horses across the river, and they rode off together and they arrived so Alexander counted all his troops, and he discovered he had 12. So he came to that river and Darius also came with his force and they waged wars. Many of the Persians fell, so Darius fled with his men and they attempted to cross the river. But when the officers of his army came to cross the river, it melted and all of them were swept away. So Darius fled to his palace and he fell to the ground overwhelmed with bitter grief.

Then he wrote a message to Alexander saying "Please show me pity. Return my wife and son and do not ravage my land, my birthplace. I will give you a great amount of gold and treasures, as well as 70 concubines from Shushan the capitol." So Alexander read the message to all his officers and he scorned Darius saying "If he had conquered me, there would not be gold enough to satisfy them. Since I conquered him, all the gold is my power. And all that I wish shall remain in the land of Persia."

(93) Now once again he considered waging war with Alexander. So he sent for Poros, the King of India, to help him. But Alexander heard about it so he went to the land of Batnayan. He chased after him and when Darius' Generals heard that Alexander came after them they slew Darius. Now when Alexander came, he found only Darius. The officers who had slain him hid themselves until they saw what Alexander would do. Alexander came and discovered Darius expiring, so he wept greatly over him. And his soul departed while he was holding his head in his arms. Alexander ordered to have him buried in the sepulchre of Kings. Then he and all his officers eulogized him and they sang lamentations for him. Alexander ordered all the men who had lived in the land and who had killed him, killed themselves.

Then they came to a very deep valley and they went into it for five days and he saw a strange beasts there and he found trees which were swollen. And he saw men there who were called Potike. Their backs were long and their hands and arms hung down. And he had them seized, but they fled so they killed 162 of them. They ate from the fruit tree and he slept there. He went from there to Kalachokin. There, there were men like red giants with faces like lions. They were brave men and they protected themselves with leather. (94) But they came without weapons so Alexander killed 180 of the men. Then he ordered to have the forest strafed with fire and all the wild beasts fled the fire. And on the next day Alexander went into the cave housing the wild beasts. He found great beasts trapped at the entrance to the cave as if they were dogs. They stood 4 cubits high, they were dotted with streaks and they had 3 eyes. There were also huge fleas there as big as doves.

And from there, he traveled to another place. He saw a man guarding the gate and he wanted to seize him, but he wasn't able. So he ordered to have a woman undressed and he sent her to him, supposing that he would seize her out of lust. The man took her and enjoyed her and they approached him to seize him by force. But he cried out in his language and innumerable men like him came out of the forest. So Alexander had them strafe the forest with fire and Alexander took 500 of their men captive. There was not a man among them with normal intelligence for they barked like dogs.

And from there he crossed to another place. He found trees sprouting from the earth since the sun shone until 6 o'clock during the day. But when the sun set the trees disappeared. They shrank hidden from sight until nothing was seen of them. The sap of the trees was like the oil of Persia which is used to make sacrifices because of its very good odor (95). And the King ordered to have the trees cut up to gather the sap. But all of a sudden the men were cutting with whips next to the fields. And the impression of the blows were both heard and seen. But the cutters could not be seen, except for the sound of the trees being cut. They could not be gathered up. And there were great monsters there in the midst of the waters, who were not fully grown. So life existed in the waters. There were chickens in the river like our chickens, and whoever wanted to grab them could throw in a fiery vessel. So the men were burned.

He found many other beasts next day. They had 5 feet and 3 eyes and they reached 6 cubits in height. And in another place he also found many birds. He saw animals there like wild untamed donkeys. They were 6 cubits high and they had 6 eyes, they could not see for their eyes were

closed. And again, he found men without heads in another place. Their mouths were in their chests, they spoke an earthly tongue, and they ate fish. And he went from these across another desert and he traveled as far as the sea. He saw neither bird nor beast, but only sky and earth. And he came by boat to an island. There he heard men's voices and they were Greeks. However, he did not see who was speaking. (96) So he sent some of his men to the island, but a crab rose over them and took 54 of them. So he was afraid and he fled from that place for two days. He came to a dark place where the sun didn't shine. He wanted to go there to observe the people[44] which were called Makarites. They were the descendants of Jonadab the son of Kechab. And he agreed with his advisors to go there with 1300 warriors. And he took a she-ass with him. The finest of the young asses and he imprisoned the young she-ass preventing her from approaching the place. He came to the place and found the air of the place cloudy with darkness and steam. No man could see his neighbor. The land was damp and muddy. Large birds met them and their faces were like men's faces. And as they flew they spoke like Greeks: and Alexander said to him "Why did you travel in the land of lamentations?[45] Weren't you able to go to God's Temple, and the House of His servants? It is well for you that you were not able to travel to the islands where those who are holier than all live. You did not burn with desire to approach the heights of heaven?" He trembled before the birds and one bird spoke to him in the language of the Greeks "Be aware Alexander, that you will kill Poros who rules." And the birds went on their way. He left there after 20 days and found his camp in the same place where he had left it. He built gates there, in that place and he closed off the entrance of the place (97). He recorded on stones all that he had seen.

So he went from there to the land of India and Poros, the king, heard about it and sent messages to him "Get out of my land lest I will meet you with sword in hand and I will kill you." But Alexander did not listen to him. So Poros the King gathered a great force equipped with ivory, and beasts to fight with the Greeks. Alexander was afraid of the beasts for he was not accustomed to fighting with beasts. So he himself went as a spy in the land of Parsokon. He disguised himself as a deserter of the army and as a purveyor. He was seized and sent to King Poros who asked him "Who are you?" And he answered "I am a deserted from Alexander's army. And he exiled me." Once again he asked him "What is Alexander doing? Why does he rise up to fight with as great a King as me?"

Then Alexander rested and he went on his way. Then he saw the beasts ready to fight with him. So he applied himself to the problem. He made images of brass and he had them heated with fire until they were completely burning. And he stirred them up skillfully with iron tools near the beasts. And the beasts jumped on the brass images to bite them and seize them. Their mouths and bodies were burned due to the fire until they died. And they retreated from the battle with the Greeks, so the Greeks prevailed over the army of the King of India. And in the midst of the battle, Alexander's horse who was called Bosephelon fell (98). He had been gored through the skillful manipulations of the Indians. Alexander grieved for his horse and the war waged 20 days. And the army of Alexander advised him to fight hand to hand combat with the King of India. And Alexander understood the problem so he sent a message to the King of India saying "Come. let us fight alone." Poros was happy about this for Alexander's size meant nothing to him at all since he was 5 cubits tall and Alexander was 3 cubits tall. So the two of them fought alone.

But there was a great cry in the midst of the Indian camp. And Poros turned his head to see why there was a cry. Then Alexander stabbed him with a sword through his uniform and killed him.

And he went from there to Okosdrakos to observe the wisdom of its inhabitants, for they were very wise. They were naked, completely undressed and they sat in bushes and dirty caves. These wise ones sent him message/s saying "If you have come to fight with us, it will be of no value to you for we have nothing for you to plunder. But if you wish to observe our wisdom, without arms and without an army, you may come quietly and peacefully for whereas you find pleasure fighting, we find it in wisdom." So Alexander went to them and he observed that they were naked. The women and the children were in the fields (99) like sheep. So he asked of one of them "Don't you have any graves?" He answered "My temple is my grave." And he asked another one "Who are more numerous, the living or the dead?" He answered "The dead, for the poor and the dead are more numerous than the rich and the living." And he asked another one: "Who is wiser and more cunning, man or the beasts of the earth?" He answered "Man." And he asked another one "which came first day or night" He replied "Night, for the child in his mother's womb is in darkness." And he asked another one "What is sovereign." He said "Robbery and thievery." And he asked another one "Who does not lie." He answered "The real God who knows the Truth." And he asked another one: "Is right or left better." He said "Left. Woman suckles her son from the left side first. Kings lift up the sceptre of the kingdom in the left hand." Then after he had asked them many questions he said to them" You may request anything from me." And all of them cried out saying "Eternal life."

He said to them "I don't have the authority to give Eternal life." Then they said to him "So why do you fight, spoil, plunder and conquer the world. Don't you know with whom your strength will reside after you die?" And Alexander said to them "It is Heaven's will (100) for us to be servants to those who come after us. For this purpose we were formed. For the sea can not form waves without wind, and the trees can not shake without a wind blowing them, and man can not succeed without the will of heaven. Now, it is my desire to be peaceful but the Master of All who has the souls of all life in His hand does not permit me." And in the midst of saying this Alexander went on his way.

And he wrote a letter to Aristotle, his master telling of all that had happened to him in the land of India. It is said "When I came to the land of Prasikon which is the state of India, as I left the land's edge from the midst of the sea, I went there and I saw men like women and they ate fish and spoke Geeek. I asked them about the place and they said to me 'See that island in the midst of the sea. It is the sepulchre of an ancient king. There is much gold there.' and after they tole md about this they left 12 of their ships. I saw great beasts in the sea and we yelled at them. As they fled they drowned men in the sea and although there was great anxiety I remained there 8 days. After I conquered Darius and subjugated the entire land I traveled until I came to a state in the middle of the Euphrates River. There were beams 30 cubits long and the state was built upon these beams. For the waters of the river (101) were bitter. Then some of my men went into the river to travel to the state. But beasts came out of the river called hippopotami and they seized 44 of my men. I left there and I travelled until

eventide. I then found a well of water sweet as honey and I slept there that night. My men kindled a fire and all the beasts came from the forest to drink the water. There were scorpions among them with white, red, and black claws; and horned things; and lions and buffalos; and pigs; and panthers; and elephants and men with 6 hands. They killed many of my men. So my men burned down the forest and the crawling things ran from the fire. One great beast approached us roaring and it killed my brave men. But one of my brave men killed the beast, stabbing it with great strength. It took 300 men to drag the beast. And there were great bats like birds with teeth like men for whom we lay in wait. We ate them to keep alive.

And from there we went to the land of Kapsion[46]. At 9 o'clock that day a very great wind blew so we were not able to stand on our feet. We immediately fell on our faces to the ground until the wind quieted down. After this I conquered the land of Kapisekon.[47] It was a state of the land of India. And the inhabitants of the land said to me 'We will demonstrate a surprisingly great wisdom (102) worthy of your honor. Come with us we will show you desert trees like men.' So they led me to a garden and the sun and moon both shone there. I saw trees there similar to the trees of Egypt which are called Marbaltin for their fruit stuck into my hand. They were both male and female. The masculine tree had the disposition of a man and the feminine tree had the disposition of a woman. And the name of the male tree was Sun and the name of the female was Moon. The trees said 'Death, death, fear, are encompassing you.'

Now just as I approached, a cry emanated from the tree in the Indian tongue. The linguists didn't want to translate it for me since they were afraid of me. I ordered them so they said 'Be aware Alexander

that you will soon perish at the hands of your men and your associates." Just at that moment the Moon came out so I prayed ' If only I could see my mother and my loved ones in the land of Macedonia." Then from the east, a voice emanated from the tree in Greek 'Be aware Alexander, that when you are in Babylonia, you will die at the hands of your associates. You shall not see your mother nor the land of Macedonia.' So when the sun rose, I prayed again 'If only I could see my mother and my loved ones in the land of Macedonia, then my life can cease and come to an end.' Then a voice emanated from the tree 'Your years are over. Your days have ended. For when you are in Babylonia you will die. After your death all your family will be decimated by your associates and you will no longer rule.[48] Then I departed from the land of India and I came (103) upon a woman there.[49] She was very beautiful Queen and her name was Kandiki. So I sent her a message 'Send me the God of Amon and I will sacrifice before Him . For I have heard that when you conquered the land of Ammon, you took the God of Ammon with you also. But if you do not send him to me I will make war upon you.' So Kandiki, the Queen sent a letter to me saying 'We are not able to send the God of Ammon to you. But His priests will send you a gift of 100 pounds of gold and 500 beardless Ethiopian youths; and myriads of fine jewels; and the crown of the God of Ammon made with precious stones worth 100 pounds[50] of gold; and 80 precious stones mounted upon pendants. And 80 unmounted jewels; 30 boxes filled with ivory,[51] 13 leopards and wild oxen; 14 live panthers; 90 man eating dogs; 40 cows which know how to run and fight; 300 elephants lions and panthers; and a gift of petrified wood as black and sparkling as a goat's horn. You have never seen such a gift as this in all the world. For I have

heard that you have conquered all the world. Now send me your messenger and the gift will be delivered.'"[52] Alexander turned to come to her. But Kandiki heard of his practice of going treacherously to throw Kings (104) from their palaces. So she secretly sent a message to have her idol delivered to her and she took her idol and put in in her room.

Then Kandabalis the son of Kandiki went to Alexander's camp. And the guards seized him and took him to a viceroy who asked him "Who are you?" He answered "I am the son of Queen Kandiki. I have come with my wife and a few guards for I have advice concerning the woman called Amazons. And officer grabbed me and he took my wife and he killed many of my men." The viceroy went and reported all these things to Alexander. And Alexander told him "Take the crown of my kingdom and wear it. For you will be King in my place. Now act wisely and call me by another name." And the viceroy answered and agreed to do as Alexander had commanded him. So the Viceroy went out dressed in the garb of the realm and the crown was on his head and when Kandablis saw him, he was fearful that he would command to have him killed. Then the viceroy said "Summon me Antigonos my faithful servant." And they summoned Alexander to him deceitfully. Then the Viceroy told him everything that had been put in his mouth. And Alexander answered him "Give me an army and I will go and save his wife from that General." So Kandabalis was happy and embraced Alexander, and said to him "Trust me and come with me, I will give you (105) great gifts." Then Alexander said to him "Go ask the King for me, for I also wish to see your mother." So Kandabalis went to the Viceroy to ask it of him. And the Viceroy said to him "Observe Kandabalis, I will send this messenger of mine ahead of you with a message to your mother."

Kandabalis said "I will honor him." So they went together and they came to the Queen. Then his mother and brothers ran to kiss him. And he said to them "Kiss this man first for he saved me and my wife. This is Antigonos, the faithful servant of Alexander." Then they asked him "How did he save you?" So he told them about the incident. His mother and brothers kissed them and they stayed with him in order to eat and to drink in the evening. Then in the morning, Kandiki dressed in the garb of the realm and she brought Alexander to her room which was built from gold. Even its tiles were gold. And there were couches resting on pelts which a servant had made for her out of gold and coccus scarlet. The beds were from beaten onyx and there were gargoyles of onyx and chariots made from precious stones. Opposite them was a river of pure gold and trees of gold with fruit. And they ate there together with Kandabalis' brother. On the following day, she took Alexander and showed him some rooms built from fine white marble and the sun appeared in the midst of the shining stone in the center of one of the rooms. And Alexander said to her (106) "All this will overwhelm the Greeks, they don't have it." And the woman angrily "What did you say Alexander?" And when Alexander heard his name out of her mouth he said "My name isn't Alexander. Antigonos is my name. I am a messenger of Alexander's" and she said "You are he." So she took him to her room and showed him a picture of himself and she said "Don't you know your own face? Why are you alarmed? Aren't you the one who conquered the Kings of Persia dna India, who exterminated Medea and all the nations in war. Now where is your wisdom and sense. You have been trapped by a woman, Kandiki, without a sword and without a battle. Now, know that every wise man finds someone wiser than himself."

Alexander was furious and he gnashed his teeth and he wanted to kill both himself and her. So Kandiki said "Don't gnash your teeth. What can you do? Didn't you save my son and my daughter-in-law? Therefore I will save you from Barbaron. I will continue to call you Antigonos before him. For my son Barbaron is the son-in-law of Poros, the King of India whom you killed with your sword." So Kandiki went to Kandabalis, her son, and his wife,[53] and she said "If it were not that this man Antigonos saved you, I would not have seen you. Therefore bring him gifts now." Her son said to her "What you have said is true for Antigonos did save my brother and his wife. But his wife (107) wants to kill him anyway for he is a messenger of Alexander's, the man who attacked the King of India, her father." And his mother answered "What profit is there if you kill him. You will not conquer Alexander."

So Kandabalis, his brother agreed "I will release his emmisary unharmed. The two of us will fight about it." And the two brothers fell to arguing and to strife. Then the Queen Kandiki took Alexander and brought him to her room and she said in secret "I give you fitting advice. Now on your account my sons wish to kill each other."

So Alexander went out and said to them "If you should kill me Alexander will not grieve over me for he has many generals more important people than I am. If you wish to fight with him give me a reward. I will go and deceive him and bring him to you so you can fight with him and do with him as you will." And the brothers paid attention to him and he put them at ease. And when Queen Kandiki heard his speech she said "Truly due to great wisdom, you have prevailed over all the Kings and all the earth." So she gave him a crown of diamonds equal to many talents of

gold; and polished armour of onyx stone and jaspar. And the onyx stone was called aunium in greek, and the name of Jaspar is bacilion; as well as a robe of purple and gold. And she sent him safely with her men. Alexander went to his camp and he placed the crown of the kingdom on his head (108) and he dressed himself in the garb of the realm.

And he approached the women called Amazons. He sent them a messenger saying "Have you not heard that I have subjugated all the earth. Now I want to impose a tithe over you and you shall worship me. If you don't do this, I will come and destroy you and your land." So they answered him "Don't you know that we also are expert in war and we live along the Amazonian[54] River, and there is a great island in the midst of the river. The distance around the island takes a complete year's journey. The river encompassed the island completely on all sides. The river has no source. But there is an alternate path there. The women who are virgins dwell there. There are no men among us for they are across the river tending the flocks, the herds and the cattle. We sacrifice horses 30 days every year. Every seventh year, the men come to us once, to lay with their wives. When the women conceive, the men go on their way. One hundred twenty thousand of us ride our horses into war. And the rest remain to guard the island upon which we live. The men chase after us on foot, and if we should conquer great warriors, we become famous and are glorified greatly. But if our enemies should conquer us, they receive no fame or glory (109), gaining nothing from it, for we are only women where as they are men of war. Now, Alexander, be aware and thankful that we have informed you of all the things which we have done[55] them. Now if you want peace we will grant your wish. When you want you can return

to us and repent. But if you do not want peace, be aware that you will find us aligned for war in the mountains."

So Alexander read the letter and he laughed heartily. He sent them a note "If you wish for me to destroy you and your land, keep the army aligned in the mountains. But if you want me to spare you, cross the river and come to me. Then I will not bother you. And send me some of your women riding on horseback. To each one I will give a gift of 5 jugs filled with gold." And they sent him messages again saying "Enter our dominion by crossing the river. See our land, and we will give you 100 talents of gold. Five hundred girls will bring the gold to you with 120 horses. And if you provide from your men for the girls, they will live with you and we will give you others as replacements. Alexander approached them and he saw they were very beautiful. Their clothing was like Greek clothing. He extracted a tax from them.

And from there, he went as far as the Atlantas River and many nations lived there and their various races. And he saw Kinokpalos there whose heads were (110) like the head of a dog. And others who had no heads and their eyes and mouths were in their chests.

From there he went to another land which was 7 miles out to sea. He came there and found the city of Helios, the city of the sun. The city measured 120 miles. Its towers were adorned with gold and precious stones of Esmiralds. The priests of the temple were Ethiopian and Alexander sacrified to the sun there. He travelled 3 days from there and found darkness instead of light. He went from there to the states of Cyrus and Caucasus, the Kings of Persia. So he seized many fortresses and cities filled with silver and gold and precious items.

Now after these events which Alexander performed and witnessed, Antipater, the General of his army conceived of a plan to kill Alexander with a cup of deadly poison. So Antipater got the deadly poison in Babylonia and he stored it in lead cups. For the poison was so strong that he was not able to store it in brass, glass, or iron cups, or earthenware or other vessels, lest it penetrate them and break them due to the corrosiveness of the poison. For he found the most powerful poison which was available to him. Then he sent the deadly poison to his brother Elos, who was Alexander's wine steward. Now on the very day that the deed was to take place, Alexander became angry (111) with that wine steward and hit him with a staff upon his head. He bore an angry grudge in his heart against the wine steward.

But after several days Alexander prepared a feast for all his close friends and in the middle of the feast, the wine steward caused him to drink the deadly poison in a cup of wine. After a long hour, writhing pains, and aches, and a great affliction violently seized him. All of a sudden he screamed like a man afflicted with arrow wounds, and he set his house in order and he died in Babylonia. Ptolemy, his viceroy, took his corpse placed it on calves and mules, transported it to Egypt, and buried it in the city of Alexandria which he had built.

Alexander lived 32 years. He was 18 years old when he was burdened with war, up until the time he was 25 years old he conquered 22 Kings and subjugated every nation under him. Alexander was born as the sun rose on a Wednesday, and he died in the month which in Egyptian is called Parmoti. It is the month of Iyar. And he died as the sun set on a Wednesday.

The remainder of all Alexander's deeds, all that he did, during the 12 year length of his rule, are they not written in the Book of Kings of Medea and Persia.

And Antipater, the General of his army, travelled to Illyria, in the land of the Greeks, and they called their first born after him. He became their ruler. And Ptolemy, Alexander's viceroy who was called (112) Olinos[56] ruled over Egypt. And Salikos Adictor was ruler of[57] Babylonia. Then Dokphin, the daughter of Darius, Alexander's wife bore a son, and the Macedonians called him Alexander after his father who had died.

Ptolemy Olinos[58] died and Demetrius Peliokritus[59] ruled in his place. He was a man of war and he conquered the city of Samaria. Demetrius died and he was buried in Demetria, his city which he built. And another Ptolemy who was called Paliarlplus the son of Ptolemy Olgo ruled for 38 years. He built the library of Alexandria and brought the books of the Jews from the land of Giliad and he placed them in Alexandria. Eleazar the High Priest and brother of Simeon had written them.[60]

In those days the jews who had been enslaved in Egypt left in freedom. Then the King sent to Jerusalem brought Eleazar the High Priest down and he translated all the books of the Jews for the King into Greek. He ruled 26 years over the Empire.

And the Romans subjugated Kalberiah and they took the city of Messinah and that became the exile of Messinah. Now in that year Ayaron was the General of Sicily and he conquered Sargosa. At that time Ilidianos Ipatos put Sicily under the domain of Rome. And in those days (113) Aristotle, the wise, made the first silver medals in Rome. In the

year 127 of Iphiros, who was called Ibarimitas in Egypt, King Nikodimon built Nokamodiah. Then Barsakosa fought against and captured the city of Barkidoni and everyone lived in his own city. Then Antiginos set the Atinas free and he built the city of Kartini which was on the Orontes River. In the 134 year of the Empire, the Romans killed 40,000 Galitiand. And in that year Joshua the son of Sirach became General of the Judeans. And in the 140th year of the Empire King Ptolemy called Phiopator had been in Egype 6 years and in the 141 year of the Empire, Marcellus King of Rome fought with Sargosa and captured it. He destroyed Kapoah and subjugated Sicilia under the Roman hand. And Antiochus the Great, King of Aramia conquered Philopator and took his life.[61] In the 144th year of the Empire King Antiochus[62] had ruled 36 years. He was the King who instigated the Jews to leave their faith and to believe in the faith of the Greeks. But the Jews didn't care to listen to him. And King Antiochus[63] the Great was angry with them, so he led a great army against them killing many Jews and he destroyed the (114) Holy City of Jerusalem. This was the third exile of Jerusalem. He removed the Temples wealth, whereas the Judeans conquered 80,000 of his men. He went from there to the land of the Philistines to subjugate it. And in the 100th year of the Empire the King waged a great war in Sicilia on account of their servant. So the Romans sent Lokobolos, the General of the army there. He subjugated them and the war ceased. And in that year Hyrcanus the High Priest, a son of Simon, waged a war against the city of Samaria called Sabimtin[64] in Greek and he razed it to its foundations.[65] After this, it was built up again by Herod and he called it "Sabistin."[66] Then Kaphtolion was burned in Rome. And Tagranis the King of the Armonikon took Matrinos as

his wife. He summoned all the men of the place and prepared a great feast. There was no feast like it throughout the country. And he had a great army, a mighty force as numerous as the sand on the sea shore. He fought with Antiochus the Great, King of Aramia and he subjugated him and drove him from his kingdom and he subjugated all that land as far as the land of the Philistines which is called Philistia in Hebrew. And from that year they tried to appease the Aramears (115) who were the Amelikites, by giving a tithe to the Romans.

In the 177th year of the Empire the city of Pompeii was rebuilt by Pompey. In that year, the Romans subjugated the land of Almania, the land of Aeria, the land of Kolsis, and the Arabs. The Romans destroyed Jerusalem, under the aegis of Pompey their King without compassion, for he had no feeling for the Jews. King Aristobulous took himself prisoners because they had revolted against the Romans. For they had trusted in Mitrithos the Roman after the death of his father. And the kingdom of Aristobulous was founded upon this, and it was the fourth kingdom of Jerusalem.

And in the 4, 470 year of the founding of the world according to the Reckoning of the Nations, in the 184 year of Monaphios Queen Cleopatra,[67] daughter of Antiochus the Great, who ruled 22 years in Egypt came to power.[68] And in those years, Kosios King of Rome devastated the city of Isia, and conquered the Indians and ravaged Jerusalem and spoiled the Temple. That was the fifth exile. He devastated the island called Rhodes[69] as well as many other islands and many cities at the time when Ptolemy who was King of Karinin turned over his kingdom to Rome.

And in the 181st year following Pompey, Antony[70] fell in love with Queen Cleopatra (116). Antony ruled in the land of Persia. And when he came to Queen Cleopatra, she heard about it and went out to greet him.[71] They travelled to the land of Tarsus and Antony took Cleopatra in Alexandria. From there, he brought her to Rome and drove out Octavia the sister of Caesar the King his first wife, with her son from his house. And there was a war between Caesar Augustus, for he was angry on account of his sister and King Antony. Augustus killed Antony Caesar as well as Gaius and Caeserus her sons. Then Augustus sent Karnilos to Egypt, and Galus was sent by the state of Rome to make war with the great island of Crete which had belonged to the kingdom of Egypt for 295 years. And in the 190th year of the Empire Herod the son of Antipator the Eshkalonit, ruled over the Jews. Augustus captured him, imprisoned him and sent him to Rome. And Augustus went to the land of Cantebury. In the 180th year of the Empire Taurus the General of his army built the cities of Taberominin and Matsaronin.

The first King who ruled in Rome was Julius, who was called Gaius. And this reign strengthened Rome's reputation above all its other reigns as the reign of the brave. Following him, the Kings were called Caesars. (117) Therefore he called the month of Av, July after his name. Four years and four months, and twice the Roman kingdom, once and the kingdom of Latenon once, and the second time was King Julius on the leap year of the Nations. Augustus Caesar ruled 56 years.[72] And Herod ruled through the patronage of Augustus the Great for 37 years. He built the Temple in Jerusalem which Antiochus Epiphanes destroyed. He built it the second time. It was outstanding in width, length, and height. He also

built the city of Samaria first. And he called it Sebastin. This is the explanation of Caesaria which we have recorded above.

Alexander went to war with Darius. Darius met him and they waged a great war. Alexander triumphed and ruled over all the east. After this he found out about the day of his death and divided the land among four of the great leaders of his family. And they were the four rods of Greece who would have devoured the people of Judah if not for our God who averted the calamity by arousing His priests, for otherwise the memory of Judah was destroyed. And after Alexander had divided the land, he shut up the dams of the south with chains of iron and great strong walls as far as the sea, to prevent them from advancing and destroying the land and his kingdom. And Alexander died (118) in the east and the four chiefs ruled in his place. Seleucis ruled in the city of Macedonia which was the city of the realm. Seleucis was a man of compassion and he ruled with leniency over the people of Judea. He did not oppress them.

But the lawless among us, the wicked and evil, went to him and said "We have come to you to inform you of the wealth of the Temple in Jerusalem. There is no end to the abundance of silver, gold and precious stones in it. It is proper for all this to be in the palace of our Lord King Seleucis." And they enticed him to inquire in Jerusalem so he sent one of his officers from his family and whose name was Heliodoros[73] to seize the gold and silver and precious stones which were in the Temple of the Lord. He came to Jerusalem unannounced and the Priest said to him "Why does my Lord come to his servants?" Heliodoros[74] said "On account of the silver, the gold, and the precious stones which are in your Temple, about which my master the King was informed." And the Priest said

"Why does the King wish to loot the gold which is in the House of the Great God who holds the spirit of all life in his hand? The Kings of Medea and Persia gave in by gone days, and he donated along with other Kings to the treasury of our God in order to support orphans and widows.(119) Furthermore we have prayed to the Lord for the life of the King and his sons." But Heliodoros did not pay attention to the Priest and placed guards around the Temple until the next day. The entire city was upset and there was great crying, and much shouting, and enormous bitterness. The priests, and elders and matriarchs and male and female officers cried to the Lord and they cowered in the dust and they afflicted themselves and their children with fasting. They even went withheld milk from the infants, crying to the Lord to guard His treasure and His store which He had placed in His house. Also, the virgins who lived in their fathers homes stretched out their hands toward heaven through the windows of their houses, and they cried to the Lord. And Hunaia, the High Priest, grovekked in the dirt with them. He stood and prayed to the Lord his God, for Him to have pity. And on the following day, Heliodoros came with his troops and he marched into the middle of the Temple of the Lord. He came to the Holy Place and the Lord caused him and those who came with him to haar a loud sound. A very great noise of mountains being smashed and rocks being destroyed. So all his troops fled and hid where ever they could. And he was left by himself. So he lifted his eyes and saw a man whose appearance was very awesome, dressed in gold, studded with precious stones, girded with gold instruments of war. He rode on a mighty, but restless horse. He jumped and ran to Heliodoros so that the horse stepped on him (120) and dragged him to the ground and trampled on him. He was agitated against

him so he commanded two boys dressed in white linen with whips in their hands to smite Heliodoros violently. These two boys stood one on either side of him and hit him with the whips mercilessly. He was silenced and lay between death and life. And the priestly youths came and lifted him on their shoulders and removed him from the Temple. They gave him to his men who brought him to his tent and he fell on his bed laying there silently. He neither opened his mouth to speak nor to eat.

Then all the Elders of Macedonia went to Hunaia the Priest and they begged and supplicated before him and said "Please our Lord, pray on the behalf of we, your servants, and on the behalf of your servant Heliodoros, with whom we came, so we may live and not die. For we recognize that there is no God except for your God. All the Gods of the nations are meaningless and void, but your God has made all the world and holds the soul of all life in His hand." So the Priest prayed to the Lord and made offerings and sacrifices and they observed the two boys who had beaten Heliodoros in the Temple. And they said to him "Rise up. Go to Hunaia the priest and bow to the ground before his feet for on account of him, the Lord had mercy." And Heliodoros rose to his feet and he went to Hunaia the Priest (121) and bent his face toward the ground. He blessed the Lord God of Israel as well as the Priest. He donated silver and gold to the treasury of the House of the Lord as well as to the Priest. And he got up and he quickly rode away, fleeing to Macedonia, to King Seleucis. And the King said to him "Why were you in Jerusalem for so many days?" And Heliodoros answered the King "If the King has any enemies which seek his life, send them to Jerusalem. For they will come to the Temple there and they will be killed there. For a great and mighty God is there and He

informed the King of all that he had seen. And Seleucis never again petitioned Jerusalem for evil purposes. And every year throughout his life Medea sent a gift to the Temple. And all the Kings of the land wanted to send a gift to honor the Temple in Jerusalem.

Now Ptolemy, the Macedonian who ruled over Egypt was a merciful, wise and understanding man.[75] He loved to read books so he ordered two of his officers to gather many books. The name of the first was Aristeus, and the name of the second was Andreas. And books were gathered; books of Medea and books of all tongues. And the King said to them "How many books do you have?" They answered him "oo5." So the King laughed and said to them "Go and get (122) five more and we will have an even 1000 books." Aristeus said to him "O Lord, it is vain to obtain all these books for there is nothing useful by doing it. Now if the King is smart, he should write to Jerusalem to the Priest. He can use some of the wise men of Jerusalem who Greek linguists, and they will explain their Torah to you, for it is Holy Writ while all these writings are void." So the King did this, sending books and a gift to the Priest of that time and he inquired from him about this matter.

So the Priest sent him 70 priests, and Eleazor who had been tested in the days of Antiochus when he was killed by the Lord his God, was at their head. And as Eleazor and the 70 priests who were to do the interpreting came to Egypt, the King gave them homes. Each man was separated from his neighbor. And he placed scribes who knew how to write before each one and the priests explained the entire Torah. There were 24 Books of the Bible which the 70 priests translated from the Holy tongue into Greek. Then Eleazar brought their writings before the King. And the King

read the Bible that had been translated to everyone. And all the translations were exactly identical. So the King was very pleased. And he sent silver and gold, and gave it to Eleazar and the 70 priests and he returned them to Jerusalem. Also (123) he set 50,100 Jews from Judeah free that day and he gave everyone 150 gold drachmas. He sent a gift to our God - a table of pure gold whose weight was 1000 talents and he loaded it with all the products of the land of Egypt and the River Nile. The Nile is the river of Egypt whose flow enables all the land of Egypt to drink. He inlaid all kinds precious stones in the table. There was not a table in all the world similar to that one. And King Ptolemy sent it to Jerusalem as a gift for the house of the Great God, the God of the World.

Now many years later, Antiochus ruled the Nations of Macedonia, and Ptolemy, the King of Egypt had died.[76] And another Ptolemy ruled in his place. Antiochus the King of Macedonia advanced upon him and smote him and he died. He looted all the land of Egypt and he ruled over all the earth.

Now in those days fierce and bitter wars sprung up troubling the people of Judea. For when Antiochus ruled the land of Egypt his desire to spread his rule over every people so they would worship an idol shaped like Antiochus increased. And all the nations came before it and worshipped it. And the lawless among us including the Nilim and Shimeon and Alakinos and all the other evil ones among us, came and provoked Antiochus to do evil, to the people (124) Israel. Then a miraculous sign appeared over Jerusalem, the Holy city. The day appeared as night. And during the night fiery horses appeared between heaven and earth. Their riders carried articles of war which were like gold in their hands. And they

fought against each other 40 days. So the evil ones among us came to King Antiochus and said to him "Behold, they are saying that Antiochus will die and the people are happy about the downfall of our Lord the King." The King was very angry so he suddenly came to Jerusalem and decimated it so that there was a great slaughter in the city of Jerusalem and a great many people left in Exile. The entire congregation of Righteous were dispersed from within it. The Righteous fled to the woods and they ate grasslike cows and they hid themselves like animals in the forest.

For it was not enough for King Antiochus to slaughter and disperse the remnant of the Hasmoneans in the land of Judea. But he also afflicted the people of Judah and he left Phillip to fight the people of Jeshurun. And the King ordered "All who come and pray to my image which I will erect, and eat flesh and pork, will live. And all who are unwilling will be killed without mercy. "Then he restrained the people of the Lord from observing the Sabbath and circumcising their sons. Then Phillip a brave man, went and did as he said and restrained all (125) the people of Judah from the Law. Then evildoers and wicked men lived among us and killed many righteous people.

In those days, there were two women who had circumcised their children. Their children were hung from their breasts and they dropped them and their children off of a tower and they smashed apart and died. Then Eleazar the Priest was arrested; he is the Eleazar whom we recall from above had gone to Egypt in the days of Ptolemy; and they brought him before Phillip.[77] And Phillip said to him "Eleazar the priest, you are understanding and wise. Do not burden your hoary head with the grief

of the netherworld.[78] Eat the meat I have sacrificed as the King my Lord has commanded." And the priest said to him "Far be it from me to nullify the laws of my God who is master of all the Earth." So Phillip took him and said "You know I love you and I pity your hoary head. So now please take a little meat from your sacrifice which you usually eat and eat it before these people. Then they will observe and think that you ate from the King's sacrifice. Therefore you will be delivered and you shall live and not die." Now when Eleazar heard this he demonstrated his great worth and his holy beauty to everyone. He said to Phillip "I am 90 years old today. It is not my privilege today to antagonize God with fraud nor to topple his people. For the youth will say that Eleazar who is 90 years old has nullified the commandment of (126) his God and they also will nullify it and they will go to destruction. So now, far be it from me to soil my sanctity, and the respect my age is due by weakening my people and creating laxity toward the Law of my God. For they will say "Eleazar was 90 years old when he transgressed the Lord. He chose to serve the rules of foreigners so we will also do it." I will save my soul this day from your hands. I will not eat so I may be delivered by the Lord who cannot be escaped. For He has the power to deliver life or death since He rules over life and death, killing or letting live. It is better for me to die in strength for I will bolster the strength of my people and my young followers. They shall see this pious death and they shall die." Now when Phillip heard his words he ordered Eleazar the Righteous Elder imprisoned and beaten. He afflicted him and defiled the leader of the congregation. And as they smote him with many merciless blows, the pious one groaned and said "Oh Lord, my God who loves those who inflict this

repentance - you know that I am able to save myself from death, but I don't have the strength to rise up except from fear of You which they do not have. So I will suffer for them." And with this speech, his days ended, and his soul expired but he had stirred the strength of his people.

Then seven brothers were seized with their mother and sent to the King (127).[79] And because of forbidden pig's flesh, stretched out stinking, salty without moisture, he hacked them into pieces in brutal anger. And their flesh which was cut was pure. One came before the King and he asked "Why do you do so much to make that which we have learned from our fathers difficult to perform. For we are proper in assuming the yoke of his Torah." The King became very angry and ordered to have a brass pan brought. They placed it on the fire and the King had his tongue and hands and feet cut out and they put them in the pan on the fire so that he would not die quickly, so as to frighten his brothers and his mother. But they were believers in the Lord and they reassured each other when they saw that their brother had died for the Lord. And the brothers said to each other "Behold, this is what Moses, the servant of the Lord said in his song - that he would avenge his servants. So how may the Lord be more merciful upon His son because all the evil that had sworn to be done to His people and may He be merciful to them."

And the first one died so he brought in the second and he said to him "Pay attention and perform the commands of the King. Why should you die in great affliction as your brother died." He replied "Hurry up with the sword and the fire. Do not restrain from anything which you did to my brother for I shall not be less righteous than my brother in fear of the Lord." And the King ordered all his limbs cut off and placed on the

pan over the fire. And he replied "Why do you (128) afflict our souls when for you will neither be given them nor will you extinguish them. So now repent to God who gave them and let us live. Then when He stipulates I shall die." But he killed him. And the second died and he brought the third who stretched his right hand in front of him and said "Why are you frightening us with trouble and adversity, all of which has come upon us from heaven. However we will accept it in love. You are not important but despicable to me. For we gather honor from heaven and it pays us our reward." And the King and his officers were astonished at the nerve which the lad had. So the third died and they brought the fourth. He said to the King "Why should I give any thought to your words, wicked man. We will die for the Lord our God for He will restore our lives and you will not have the power to restrict Him." Then he died and they brought in the fifth. He said "Fool and dullard. You do not understand the deeds of the Lord and His works. Do not think to yourself 'God will help me' for due to His love of me, He brings me to this honor. You are evil, reviled and villified so that your city hates you. Its men will do violence to you and your offspring in the future. And its anger will be enflamed against you and your entire household." Then the fifth one died and the sixth approached and said "We know we are wicked for we have sinned against the Lord but now we are giving our souls unto death and we shall die (129) for all our people. But you whose heart is occupied with doing this to the servants of God, and fighting against the God of Heaven and Earth He will fight against you and uproot you from the Earth." And the sixth one died. So the seventh was left and he was only a small boy.

His mother was the holy one who had seen seven of her sons killed on one day. She was neither afraid nor disquieted. The mother stood with strength over the corpses of her slain sons and she raised her voice and cried out singing "My sons I am with you. My God created you. He gave you the spirit of the soul. He raised you up with strength. He wove your sinews and covered it over with skin and breathed the spirit of light in your nostrils. And all this was spoiled. But in the future my sons He will return to you and reward you for all your blessed deeds." And the King was ashamed because a woman had defeated him. So the King said "Bring me the seventh. Perhaps he will eat some crumbs and he will do as I wish. For he is but a boy and the woman will not be able to boast over me saying "I have conquered Antiochus, for I gave my son's strength and they died for God."

The King ordered the seventh brought forward and he enticed him with talk and beseeched him and promised to give him gold and silver and servants and to install him as regent and to let him rule over all his kingdom. But the boy scorned the words of the King and did not pay attention to what he was saying. Then Antiochus called for (130) his mother. He said to her "Woman, I have compassion on this child and mercy for the fruit of your womb. Persuade him to obey my wish, for it will be his deliverance." And the woman said "Give it to me. Perhaps I will eat his crumbs." So he gave it to her. But she brought him a little of their own and she drank it. Then she laughed over the shame of the King for she humiliated him and said to her son "My son, remember that I carried you for 9 months and after that I ensuckled you 3 years. And after I suckled you, sustained you until today and I taught you fear of the Lord. So now

my son, look to the heavens and witness the earth and the sea and fire and water, for through the word of the Lord were the Heavens made. Man is nought before Him. My son don't fear this cruelty but die for your God who will deliver you.[80] Then you will be equal to your brothers in the greatness of their glory. I will overtake you. On the day you are bound to them, I will be with you." So the boy came before the King and he said "You have held me up. Now don't keep me from going with my holy brothers. Don't deceive me with your emptiness. For the Lord has not with His holy and complete Torah which He gave to Moses His servant, to Israel His people and the children of His servants from me. Antiochus you are a wicked man whose deeds are evil, troublesome and venemous. Because you hate truth yu u are reviled and despised. I pray, go and hasten to (131) our God to whom the earth and its inhabitants belong; all the world and those who live in it. He will give us life again, and raise us, and strengthen us over all the nations. But you who have done insolently working evil against His people, sending a force against His servants, you shall not escape His power. You shall not escape the wrath of His anger. It is lucky for you that we were not born out of your mother's filth. She laments that she gave birth to a crazy fool such as you Antiochus, who only does evil to himself. In the end it will be well for us. For if we have to bear a little pain in this world, behold we will go to eternal life. But you will die a different death, with great afflictions. You will go down to the underworld[81] and the darkness of Hell where there is neither life nor light for all is murkiness and shadows. Nor will there be rest nor comfort for you, for your portion will be trouble and distress. Fire and brimstones will be your measure from our God, evil and bloodthirsty man. But our God will have mercy upon His people and comfort His righteous. His ire will

last from now until then. No longer will He be angry with His people, but primarily He shall comfort His children. In all that befalls us He will enact truth and righteousness. And although we may act wickedly, He will be merciful with us and give us eternal life."

King Antiochus became very angry because the boy did not do as he had wished. So he inflicted bitter and harsh blows upon him as he had done to his brothers. So the seventh brother also died (132) and the woman stoo over their bodies spreading her hands heavenward and she said "Exalted God, God of the universe, take me with my sons for I am your faithful servant in that I trained them." As she spoke her soul expired and her spirit left her. She fell upon her sons and she went with them.

Then the King went on his way toward Macedonia. But he commanded Phillip and the generals in the land of Judah saying to them "Blot out the memory of Judah from all the land. Kill anyone who mentions the name of Judah. But let anyone live who desires to be with us and upholds the name of Greece." So did evil Phillip and the officers with him. They blotted out all those whom he found keeping the Torah. Only those who fled with Mattathias the son of Johanan to the neighboring mountains were saved.[82] But Mattathias would not lead the shameful uncircumcised. He was zealous toward his God and he cried aloud "Woe unto me, my mother, for I have been brought up to witness the destruction of my people.[83] And he secretly sent Judah, his son, to all the cities of Judea asking "Who of you are for the Lord?" and he gathered a sect of Hasidim. Mattathias said to them "What difference should it make for us to do something other than pray. Therefore be firm in battle. Let us take heart for we will die in battle as meaningfully as a sheep of the Jubilee sacrifice." They were all

heartened by the words of Mattathias and they said to each other "To your tents Judea. The non-Jew of Macedonia (133) King Antiochus, rules in your land. Now, it is enough. Sharpen your swords, people of Judea, be on your guard, Macedonians." And from that day on, the yoke of Macedonia was loosened from the people of Judea.

Now when Phillip and the officers of the King heard about this, they approached them with a large force. And as they travelled along the way, they came upon 1000 Judean people, children and women. They were in one cave. So they came to the mouth of the cave and yelled in to them" Come out and profane the Sabbath. Obey the commandments of the King so you may live and not die." They replied "We will not come out. Neither will we profane the Sabbath. The heaven and the earth will be our witness that we shall die by our faith." Then Phillip ordered fire brought and he put it to wood so that it smoked up the cave and all of them died in the smoke.

And the officers of the King approached Mattathias in the neighboring mountains. They found him girded in battle ornaments along with his brothers and his sons and a few men from the group of Hasidim that had come to bring their women and children to the neighboring mountains. The officers of the King greeted Mattathias peacefully and said to him "You are an honored person among your people. Obey the commandments of the King so you will live and not die." Mattathias answered proudly "I obey the commands of my King. You obey the commands which your King has directed to you." The officers of the King were dismayed and struck dumb and said nothing. But Mattathias wondered how were they going to seize (134) and kill him as they had killed the rest of the Hasidim. Just then

one of the Judeans who was allied with the officers of the King, a lawless and evil man responded "I am better than the officers of the King and his army. How long will you remain deaf and not obey the commands of the King?" So he avenged himself of Mattathias who had ordered him not to obey the commands of the King. And as he said this, he drew his sword and cut off the head of a pig. He took it in his hand to the altar that had been built in the temple of King Antiochus. He put the pig's head upon it and he burned a sacrifice before the statue of Antiochus. When Mattathias saw, he was zealous to his God and his anger burned within him. So he drew his sword and he jumped on the Judean who had sacrificed and stabbed him with a sword in his neck. As he lifted his sword skyward he fell toward the officer who had approached Mattathias to speak with him, and his body fell on the altar where he had stood. Mattathias killed him, and he also chopped the officer with his sword.[84] And he scared off the rest of the officers so many were trampled in their confusion. And he blew on the shofar giving a battle signal. He was the first to lift his hand against the kingdom of Macedonia. But he commanded us to fight on Shabbos,[85] and he stood as an exegete in this matter.

Mattathias and his sons left with a great group of Hasidim. They chased the wicked (135) and he smote them and beat them[86] until none of them remained throughout the land, and he circumcised all the children. The Lord brought great salvation because of him.

And the days of Mattathias drew near to death. So he called his five sons and he encouaraged them saying "My sons, I know that great wars will be fought among you now for our God has stirred us on account of our people. Now my sons, be zealous in worshipping your God and keeping

His sanctuary. Do not be afraid of death, for if you die in war you will be received by your fathers and you will be with them. The portion of the righteous is their portion. All our fathers were zealous, and He favored them and honored them. Did not Pincus our father receive an everlasting covenant because of this? And all the rest of our fathers, due to their zealousness received their reward from the Lord." And he called to Simion, his son, and said to him "My son, I know the Lord put wisdom in your heart. Do not hold yourself back from these people. Be a father to your brothers. They will listen to you concerning every matter for the Lord our God has given you wisdom and strength."[87] And spoke again "Call Judah, my son, to me." So Simion[88] called him and Judah[88] stood before him and Mattathias[88] said to him "Judah, my son, your name is Maccabee because of your bravery, I know, my son, that you are a man of war and that God gave you strength and bravery and a heart like the heart of a lion, for you do not despair. Now my son, honor the Lord with all that He has given (136). Fight His battles and wage war without sluggishness. Go throughout your land to take vengeance on your uncircumcised enemies. For this people, you will be a general of the army in order to conduct the war." And he took a horn of oil and poured it on Judah's[88] head and he annointed him to conduct the war. All the people shouted and blew on the shofar, and they said "Long live the annointed." And as Mattathias[88] finished charging his sons, he was gathered to his people.

Judah, his son called Maccabee, rose in his place and his brothers and all the community of Hasidim supported him. They buried his father with honor. Afterwards he dressed in the armour of a warrior and he girded

himself with his battle weapons and he descended upon the encampments surrounding and encroaching upon the mountain. He killed 8,200 of them, and he ruled Israel with the sword. He trampled the foreigners into the earth and all the oppressors trembled and when he cried out for his voice was like the voice of a roaring lion.[89] When he roared he utterly confused them, and he pleased all Israel with his deeds. Great kings were dismayed and his reputation spread to the ends of the earth. He travelled from city to city and he killed all the evil people of Judea who had dismayed the people of Israel. And Apollonius, the General of the army of the army of Macedonia, heard all these things and he said "Who is this? Who can it be who desires to rebel against our Lord (137) the King?" He gathered a great mighty, and powerful force from the warriors of Macedonia and they came to fight with Israel. He went out to meet them and a great battle waged between the nation of Macedonia and the group of Hasidim. Now as he was fighting them, Judah saw Apollonius standing in the midst of a group of Macedonians. So he ran toward him propelled by his anger through the midst of the battle and he slaughtered many on the right and left of him. He mowed down the warriors of Macedonia as the harvester levels the sheaths and the gleanings of his harvest. He got to Apollonius and stabbed him with his sword so he died. Then the Greeks turned away and they fled and Judah and his people pursued them and ravaged them and took all their spoils. Judah took the sword of Apollonius and he fought with it all the days of his life. And Sadon,[90] general of the army of Aramia heard and said "I will establish my reputation. I will go and fight with Judea."[91] So he gathered all his people and he came to Beth Haron.[92] It was reported to Judah, and Judah said "Are we not ready

ourselves. We will attack them. For our brothers from the group of Hasidim have left us. If we wait until they come here, our enemies will say that we fear them." So Judah advanced upon them all night as the day broke, they saw a great and mighty people and they said to Judah "How will we be able to fight this great multitude for we are small in number?" Judah replied (138) "Call upon the Lord and you will be saved for it is the Lord's war." And Judah approached the camp of Sadon. He pounced upon them suddenly and engaged them in battle. When Sadon became af-frighted along with all his people, he fled. And Judah pursued him and overtook them. He smote them and he tread on many dead corpses and the fear of Judah fell upon all the nations which had been under their rule.

When Antiochus heard this, he gathered all his people, all the nations under his rule, a great and very mighty people. He divided all his people and took half the army and went to Persia, a great nation of his stock, from the seed of the kingdom which had been Macedonia. And he said to them[93] "You know everything that Judah the son of Mattathias did to me and my two officers and their armies, Now, go smite all the inhabitants of the land of Judah. Take my son with you. And I will go to the land of Persia because they have sinned against me." So King Antiochus went to the land of Persia and he left Lysias, his son's teacher to fight in the land of Judah.[94] Lysias chose brave men. And he sent an ambuscade with them, 1000 young warriors and 7,000 horsemen.[95] They also chose for themselves all the armies of Aramia and all the armies of Palestine and they came to the land of Judea to devastate it. Judah and all the Elders of Israel were informed (139). And they proclaimed a fast. They dressed in sackcloth and put ashes on their heads and cried out to the

Lord. Now after the fast, Judah mustered all his people and placed captains and sargeants over them.[96] And they went out to the plain to meet the advancing army. He sent an order throughout the camp saying "Whoever is planting vineyards, or who is building a house or who is betrothed to a woman or who is faint of heart, shall return to the people."[97] And he was left with 7,000 men chosen from the youth of Israel. All were warriors from the first to the last, they did not turn or flee from anything.

And Judah set out and went to meet Nicanor.[98] And Nicanor had brought many merchants in order to purchase the men of Israel which he planned to capture in the land of Judah as slaves. He came haughtily to meet Judah and Judah broke from the battle line of the Hasidim and he called to the Lord and he said "O Lofty Lord who has ruled from the earliest times till now, you can put an end to wars. In your hands is the strength and might to exalt or to lay low. Humiliate and subdue this nation before your humble people for you subjugate peoples and nations under our feet." After the prayer, the priests blew on the holy trumpets and Judah led the people. He sprang into war and dealt (140) Nicanor a great blow and he fled from him. And he pursued them, going about killing and spilling the blood of 9,000 men of the Judean's enemies. Then they returned and gathered their spoils. The gold and silver which the merchants had brought in hope of purchasing the youth of Israel. They divided it among the poor, and remained there in that place for the battle had been fought on Friday. Then Judah travelled from there came upon Bacchides[99] and Timetheus,[100] and fought a great battle with them. One hundred twenty thousand Macedonians[101] soldiers were aligned for battle.

But Bacchides[102] and Timetheus fled. So Judah pursued after them but could not overtake them for they came to the Temple enclosure of Karnaim.[103] Finally Judah overtook Phillip, who had wrought evil in the land of Judea. As Judah drew near, Phillip left the road and came to a house which was near by. So Judah ordered to have the house fall upon him, and he burned him with fire there avenging Eleazar as well as the blood of the Hasidim which Phillip had spilled. He returned to plunder the wounded and he sent their spoil to Jerusalem. Phillip fled from there and he escaped for he had stripped off the royal garb which he had, dressing in poor clothing and he acted like a stranger.[104] He returned to Macedonia and told Lysias about all that had transpired. (141) Now at that time Antiochus returned from the land of Persia in shame for the King of Persia defeated him. He came to Akobtan[105] and they informed him of all that Judah had done to his generals, how he had vanquished them. So Antiochus was filled with anger and he reviled and cursed. He said "I will go to Jerusalem, I will dig graves for the dead and I will fill them with defiled bodies." He gathered all his people and chariots and the horsemen, a great and mighty force. But the Lord was zealous of His city and His Temple, so He spared His people. And He withheld the blood of the Hasidim from Antiochus whom He afflicted with severe boils and a disease of the bowels.[106] But the disease did not subdue him. And he said "Make haste chariots, cavalry and footsoldiers and I will go to Jerusalem to exact my will, that which I said. Who can stand in my way? Are not the sea and land mine. They change their form according to my wish - making the sea into land and the land into sea." And as he finished speaking, he rode off and advanced with his army, a great force. Along the road, the chariots crossed in front of the

elephants. The elephants cried out and the horses became excited so that they became unharnessed and they turned the chariot over. Antiochus fell out of the chariot and broke all his bones for he was a heavyset man.[107] The Lord discomfited him on top of his agonies. His flesh stank with the odor of polluted skin which is strewn over the fields in summer. They lifted him upon their shoulders for a short while but they threw him on the ground and fled from him because (142) they were not able to come near him due to the vile smell which came from his skin, that disguster, reviler and enemy of God.[108] When all the army was exhausted and he was relieved of his evil odor, he knew that the hand of the Lord had touched him and he was humiliated and humbled. And he said "Righteous is the Lord who lays the haughty low as he lay me low, and who humbles the wicked as he has done to me this day. For I did much evil to His people, to His Hasidim. Therefore, He inflicted all this evil upon me." And he made a vow saying "If the Lord cures me of my illness, I will go to Jerusalem and I will fulfill the following: I will lay silver and gold and purple cloth in all her streets; I will give all my treasure to the Temple of the Great God; I will circumcise the flesh of my foreskin, and I will go throughout the land proclaiming 'There is none like the Lord God of Israel in all the world.'"[109] But the Lord did not pay attention to his prayer for every land where he travelled, Antiochus was cruel. And again his sickness came upon him. His flesh was rent from his bones and he fell and died shamefully in a foreign land.[110] Eupator his son ruled in his place.

And Judah the son of Mattathias and all the Hasidim which were with him came to Jerusalem.[111] They threw down the altars which the uncir-

cumcised had built and they cleansed the construction of the heathen's idols and they built a new altar. They placed sacrificial meat upon it and set (143) wood out, but they could not find ritual fire. So they called out to the Lord and fire shot out from the stone upon the altar. They fed it with wood and that fire lasted until the third exile. And there was an altar dedication on the 25th day of the month of Kislev. They placed shewbread and lit the lights. And they praised the Lord for 8 days. Now following the dedication, Judah went to the land of Edom. Gorgias[112] went out to meet him, but he fled from before him. Judah pursued after him and his men, and he trampled down 20,000 Edomite heathens on that day. Gorgias fled and he came to Temetheus in the land of Arabia, for the King had entrusted him with the land of Arabia. Then Temetheus went out with 120,000 Macedonian and Arabian troops and he came to the land of Manasseh and Giliad and he slaughtered many Judeans. And they sent a letter to Judah "Come up and save us for the sword of Temetheus is decimating us." And also, another letter arrived from Galilee saying "Come up and save us for the Macedonian citizens of Tyre and Sidon are destroying us." Now when Judah heard this, he proclaimed a fast day and prayer. He selected all the Hasidim and hurriedly crossed the Jordan.[113] Simeon also took 3,000 Judean soldiers. They advanced upon Galilee and he engaged in a great battle and he struck (144) 8,000 to the ground saving his brothers in the Galilee.[114] He took all the spoils and returned to Jerusalem.

And Judah the annointed of war crossed the Jordan and he came to Gilead, to Temetheus. He found him fighting against the city or Mount Giliad so he agitated war against him. There was a great battle there and

they were at a stalemate for the people of Temetheus were a great and mighty group, whereas the people of Judah were very small. So Judah cried out to the Lord from the midst of the depths of the battle and he raised his eyes and saw 5 boys riding horses. All the clothing was gold; two of them stood opposite Judah and they protected him with their shields; and the three others fought against Temetheus' group.[115] When Judah saw them, he knew that they were sent from heaven to help the Hasidim. So he encouraged his men and he pressed the army of Temetheus. Judah smote 21,500 of his army, and Temetheus fled from there toward the Jordan, with Judah pursuing after him killing as he went.

And he fled from there to the seashore and he came to Gaza. Temetheus took a position in that place and he waged war, for all the army of Philistines were gathered to him. Judah advanced upon that place. He pounced upon him like a lion pounces upon a flock of sheep. Temetheus turned his back to flee, and all his army scattered from him. And the army of the Hasmoneans pursued them (145) and smote them and pulverized them into submission.

Temetheus came to Gaza[116] and closed the gate behind him. He fought from the wall. Judah and his Hasmonean warriors advanced upon the city and seized it for 5 days. On the fifth day Temetheus' men climed up the great tower, and they reviled and blasphemed the annointed of war and spoke such curses that we cannot repeat.

Then 20 men of the Hasmoneans became angry due to the curses. So they took their shields in their left hands and they ran up to the wall. They went up, one after another for they had erected a ladder upon the wall. They jumped on the wall, and they opened a place for their companions.

And these 20 advanced through the city and they approached the plaza of the city shouting in triumph, and slaying bodies to the ground. They came to the gate and fought over the gate capturing Gaza. They destroyed those cursers of life who had cursed the annointed of war. They burned it with fire and decimated Gaza killing all its males. For two days they did not stop killing. Then Temetheus fled and hid in one of the wells so he was not found.[117] But they found his brothers Chaereas[118] and Appolonius. And they came to Judah and Judah ordered their heads chopped off. He took the city's spoil and then came to Jerusalem in song and praise; thanking and praising the Lord (146) with Psalms of David, the King of Israel for His mercy endureth forever.

Then Antiochus, the King called Epiphanes, who was Eupator the son of the Antiochus[119] who had done evilly in Jerusalem by killing the Hasidim and who had died from the great sores which we wrote of above, was informed. And Antiochus Eupator sent Lysias his cousin[120] with an army of 80,000 cavalry and 80 elephants and a great and mighty force and he came to Judah to Jerusalem.[121] And he fought against Bethsura[122] and he built a seige wall around it. He hoped to smash it with an iron battering ram and piles of stones. Judah and all the Hasmonean army stayed in the forest and mountains because of the Israeli army. And Judah said to his men "Come, let us go before the Lord our God in fast and supplication. Then we will come upon the army of the Greeks which is fighting Bethsura."[122] Now after the fast, he blew on the shofar, gave a signal and went with all his men to help their brethren in Bethsura.[122] And as they came to Jerusalem, to the Tabernacle, they made offerings and sacrifices and called upon the Lord. Then they left Jerusalem to go and

fight the Greek army. And Judah said to his men" Be strong. Strengthen yourselves for the sake of the People of the Lord, for the sake of your brothers. Let us die together in bravery so we shall not see the evil which has beset our people."

Now as he spoke these words, he raised his eyes and saw, between heaven and earth, (147) a man dressed in gold and riding a horse.[123] The horse seemed to be glittering, and there was a spear in the hand of the man. His rear was opposite the army of the Hasmoneans and his face confronted the Greek camp. His arm was outstretched threateningly toward the Greek camp. So Judah said "Blessed be the Lord who has sent His angel to deliver His people and to smite the camp of their enemies." Then he hurried from there to Bethsura[122] and jumped into the middle of the Macedonian camp, alarming them. He cast down 11,000 infantry, 1,300 cavalry, the Macedonian casualties. Lysias fled with all his camp in embarassment and shame. And Lysias was aware that God had fought on Israel's side, so he made a truce with Judah. And these are the words of the truce, The letter which Lysias, general of the army and viceroy to King Antiochus sent. "Peace is extended to the annointed of Judah and all his people. Let it be known that I received your letter from John and Absalom, the messengers you sent to me. I will give a reply to John and Absalom as well as to my messengers which I shall send to you. I have ordered them to offer peace."[124] And this is the text of the letter[125] which King Antiochus sent to Lysias, his cousin "Peace is extended to Lysias my brother[125] from the King. Be it known that we have received the letter you sent to me concerning the Jews. And we have read it with interest. (148) Our father has gone the way of all flesh, he has left the living. He was fetched

by angels. Now I want peace throughout all my kingdom. Wars shall cease and peace will be established. Now I have heard that the Jews do not wish to obey my order by violating their Torah. Therefore they acted valiantly and they killed my father's best and most honored men. Now give me[127] your right hand and we will make an alliance with them. They will know that I rule them out of my wisdom and the goodness of my heart. To live and obey their Torah as is their wish."

This is the text of the letter, King Eupator sent to Judah, the annointed of War, and to the rest of the people:[128] "Be it known that I have established suzerainity in every state and nation where I rule including Judea. Except that the Jews observe their Torah. Therefore pardon us for all that my father did previously out of sin. And if we sin, we will send Menelaus to appease you."

Now in these days, the fourth kingdom of Judah replaced the third kingdom for the Roman kingdom revolted against the Greeks. And the reputation of the Romans increased throughout the kingdom. This was the fourth beast which Daniel that lovely man, saw which devoured and trampled the body of its predecessor[129] with its feet. Thus this nation of Romans was established. Their army was very mighty, therefore it consumed and smashed all the Kings of (149) all the nations. They were the ones who fought with King Antiochus the King of Greece who possessed 120 elephants, and a great and mighty force, horses and many chariots. But the Romans smashed him in war and humbled him, making him pay them a tithe.

They humbled insolent Hannibal, King of Africa, who ruled in the city of Carthage. For Hannibal came with a great mob as numerous as the sands of the sea. Accompanying him were the entire army of Barbary, and

the entire army of Ethiopia and Pot, as well as other nations. They traversed the narrow body of water separating Africa and Spain. He passed through Spain humbling the Prince of the Nation of the Goths, and he advanced from there traveling throughout the land of Germany which is a western land. He humbled the British who dwell near the ocean. From there he went to Italy and he fought with the Romans. The Romans went out to confront him. A great battle was provoked, and Romans fell without number.

The Romans fought again with Hannibal as if they had doubled the battle strength. But they had no resistance before Hannibal. And finally they sent out their entire army, commanded by two violent men. One's name was Aemelius and the second's name was Varus. They advanced to battle against Hannibal. But they found him beseiging Katsi, which was a great city. So they planned a battle on the Opiros River.[130] There was a great and very fierce battle there. (150) Ninety thousand Roman soldiers fell that day. Then Aemeleus, who was a brave Roman, was struck down and his life ended in that battle and Varus fled and escaped. He came to Basthia a city which is set between the mountains and the plain. Hannibal had employed 40,000 men in battle.

And Hannibal pursued after the army of Romans as far as the gates of Rome. He beseiged the city for 18 years and he built constructions in front of the gate, which caused the city a great deal of trouble. So the city's advisors said to each other "Come let us open the gate. We will serve Hannibal and he will make an alliance with us, so we will live and not die." They agreed to do it. But one boy whose name was Scipio[131] rose in the center of the city. He said to the 23 elders of the city "God forbid us from doing this, from serving Hannibal." And they said to him

"What shall we do, we have not mustered any resistance before Hannibal up to this time for 17 years." He replied "Come let us counsel together. Give me 5 brave legions. I will go to his land and ravage it. Perhaps he will withdraw from you and advance upon me in order to save his land from my hand. Then you will be given a respite." So they did thus. He took 30,000 Roman warriors, pulled up roots,[132] and went to Africa, the land of Hannibal. He killed Hasdrubel, Hannibal's brother, in a battle severing his head and bringing it to Rome.[133] (151) He called out to Hannibal saying "Why do you desire our land? Why don't you go and save your land from me for I have ravaged it. Here is your brother's head," and he threw the head to him. Hannibal recognized his brother's head, so he became morose and obstinate. So he strengthened his position and swore I will not withdraw from this city until I have captured it." He abused the city again for many days.

So Scipio returned to Africa. He ravaged the entire land of Africa and he advanced upon the land of Carthage and he abused it. So it petitioned Hannibal at Rome saying "Why do you lust after a foreign land when your land is being removed from your power. If you don't hurry and come and save us from Scipio, we will have to open the gate and deliver the city and all your household over to him." Hannibal read this letter, withdrew from Rome, and came to the Apiros where ships were stationed. And he killed numberless Romans there, captured men and children whom he had with him. Hannibal sailed off in a boat advancing with his army. Scipio went out to meet him and a great battle was fought. Scipio emerged victorious, routing him, and many men died in that battle, 1000 men. This was the third time they fought in battle. And Hannibal

fled from Scipio, but Scipio pursued him to Egypt. (152) King Ptolemy informed Scipio for Scipio had brought a great army to Africa.

Now as Hannibal approached the land of Africa, he drank deadly poison and was buried there. Scipio captured all the land of Africa,any place which was a source for silver or a supplier of gold. He entranched the suzerainity of the Romans overall the people of the land.

Now this is what Daniel that beloved man, envisioned - that whomever had consumed the people of Judea, and had destroyed Jerusalem would themselves be smashed, demolished, trampled underfoot and pulverized.[134] When the Elders of Rome heard of the might which the Lord had bestowed upon Judah and his advisors enabling them to unite the People of Judea, the Romans allowed it. And this is the text of the ltter which the Romans sent to Judah the son of Mattathias: "Quintus Memmius, Titsius Scipius, Meneleus, Roman Generals[135] address Judah, Annointed of War and to all the elders of Israel - Peace. Be you informed that we have heard of the bravery of you exhibited in battle and we are happy. All that we have recorded concerning the Judeans we will announce throughout our land. May it please you to be allies with us, and not with the Greeks for they oppress you. We will bring war upon Antiochus. Therefore make haste and send us a note telling whom you choose."

Now this is the text of the alliance which the Romans made with Judah. "If war is made with the Roman nation, the Judeans will help them and will not supply (153) articles of war nor wheat nor provisions to the enemies of Rome. Thus decrees the Consul and his 320 advisors. And if a battle is fought against the Nation of Judean, the Roman nation will help according to our[136] strength, and we[136] shall not supply articles of war,

nor wheat nor Jewish provisions to the enemies of the Jews. For we[136] will come to help fortify the Jews but not to add curse upon curse. And we[136] will not withdraw -- as the Ruler and his advisors have decreed." And after this the land was peaceful for 8 months.

In those days the Judean army purged the evildoers from the people. Now at the time, in every city of Judeah, and along the coastline, from Gaza to Akra, the Judeans and the nation of Macedonia intermingled together and the inhabitants of Joppa and Jamnia schemed evilly.[137] And they deceived the Judeans living among them into boarding their ships along with their women and children so they could have a good time with them on the high seas. They trusted them and went. When they came to a deep spot they drowned 200[138] in the sea. Judah was informed of this so he wept and proclaimed a fast day. Then he went to Joppa beseiging it. And God delivered it into his hand. Then he isolated the Jews dwelling in it and he decimated the entire city, men and women, from child to suckling. And he burned the city. He also did this to Jamnia. And he burned all the ships of Joppa and Jamnia. The smoke of the fire could be seen in Jerusalem, and the flame was visible(154)for 246 Ris.[139] This is how he avenged the blood of the children and women which drowned in the sea. From there he went to the desert of Arabia and killed the Arabians destroying[140] many. He levied a tithe upon them and he returned to the land of Judah. He came across a secret city there. The city was well fortified for many people lived there. They were trusting in their security s o they cursed Judah, and they said things about the people of Israel which are not nice for us to repeat. And Judah said "God Almighty, who delivered Jericho into the hand of Joshua your servant with the sound of the

trumpet of your people, deliver this city into our hands today. I will avenge the taunts which they directed at Your people and Your people's God."[141] He took his shield in his left hand and drew his sword and he bounded and ran to the gate of the city. All the Hasmonean men ran after him. They coated the gate with pitch and desert thorns. Then they approached and burned the gate with pitch so it fell to the ground. God delivered the city into their hands and there was a slaughter the likes of which has not been seen since antiquity. There was a pool of blood 2 risim in length and 2 in width, which flowed from the city like a pool of water.

He travelled from there for 7,050[142] Ris and Temetheus came out to oppose him with a great army. Judah prayed to the Lord and he advanced with 2,000 (155) Judean soldiers and fought a great battle with them. And Judah smote 30,000 men of Temetheus' army, all of them were killed dead on the ground. Then the general of the army and Sosipater[143] turned and fled before the warriors of Israel and took Temetheus alive and brought him before Judah. And Judah ordered to have his head removed. Temetheus[144] wept and sought mercy with a great deal of crying before Judah and he said to him "My Lord Judah, please do not kill me, for many Judeans live in my land. I swear to you that I will do well by them all the days of my life." So he swore to him and Judah had pity on him and did not kill him. And he saved him. And Temetheus never again did evil. He did not talk evilly all the days of his life and he kept his promise.

And Judah got up and travelled through the Arabian desert[145]. He came across the army of the King of Macedonia going in the desert and he attacked them. He dispersed them flaying 5,000 to the ground. And he

went from there to Ephron,[146] that great city. He seized it so that God delivered it into his hand and 1,000 men were killed[147] in its midst. And he went from there and travelled 600 ris to Scythopolis.[148] The men of Scythopolis were greatly afraid, and they went out to meet them crying and subjugating themselves. And they said to him "Our Lord, annointed of war, ask the Judeans who live with us if we did well by them in the days of Antiochus the Cruel. (156) Many Jews escaped to us and we allowed them to live with us. The Judeans who are with them will testify to this." So Judah blessed them and left them. Judah came to Jerusalem 3 days before the holiday of Shavuot.

Now after the festival, he advanced upon Gorgias, general of the army of Idumea.[149] He approached him with 30 foot soldiers and 400 cavalry.[150] And he fought against them. So a few of the Hasmoneans fell on that day. Then Dositheus[151] the general of the army wounded Gorgias[152] and held him by his shoulder and as he was bringing him back to the Hasmoneans. Judah witnessed the falling of his men so he prayed to the Lord to strengthen his men. He destroyed the camp of Gorgias and he killed many men. Then he called out "So be it for you Gorgias" and he pounced on him and raised his right hand to kill him. Gorgias turned around to flee and he ran from Judah. He left behind his articles of war and he escaped. And it was not known whether he lived or died. Some say that he died in the desert of Idumea. And Judah turned and ravaged the entire land of Idumea. He destroyed all their cities and he levied a work tax on them. Then, pagan amulets were found under the clothing of the Judean soldiers who had fallen in war. So Judah knew that because of this idolatry they had fallen and he said "Blessed be the Lord who

reveals all secrets" and he implored the people to serve the Lord in holiness and purity. (157) Then he returned to Jerusalem.

Now when Eupator, the son of Anitochus heard about all the battles which Judah had fought and the cities which he had taken, he broke the alliance which he had with Judah and he attacked with an army as great in number as the sand on the seashore.[153] Accompanying him were infantry, cavalry, and 22 elephants.[154] And Lysias his cousin[155] was with him. His force was very great. And he came to the land of Judah and beseiged Bethsura. Then Judah and all the Elders of Israel called to the Lord with fasting and supplication and they offered sacrifices and burned peace offerings.

It was night time and Judah took all the Hasmonean warriors with him. They came in the night to the King's camp and they slaughtered 9,000 of the King's soldiers, and the largest elephant died. And as day broke, the King arranged the battle to attack Judah and the battle was very fierce. Then Judah saw one of the elephants with gold armor, and it was the biggest elephant, so he thought that the King was riding on it. And he said "Who of you are loyal to me." And Eliezar his brother, one of the Hasmonean warrior, jumped up and he hurried to oppose the elephant.[156] He trampled to the ground all who approached him from the King's army. And he killed on his right and left, corpses fell before him, here and there. He completely immersed himself in the midst of the fighting. And he appeared between the legs of the elephant and he stabbed it with his sword in its navel. (158) The elephant fell on him and he died for the Lord, and for his people. He was left there, but because his heroism was so great he was mourned by his people. Eight

hundred of the King's noblemen fell in battle apart from the rest of the people who had been killed in great numbers.[157]

The King retreated from the battle and went to his tent. Then he was informed "Know that Phillip is revolting in your land. Furthermore Demetrius the son of Seleucus has come from home with a great army and he wishes to take the kingdom from you." So the King made peace with Judah and formed an alliance with him and they embraced.[158] There both he and Lysias, his cousin swore[159] to him "We will no longer come to wage war against Jerusalem all the days of our lives." And the King sent a large amount of gold as a donation to the House of the Lord in Jerusalem.

Then he captured Meneleus, the Judean.[160] It was he who had brought his father Antiochus upon Jerusalem, to enact all the evil which he had done. He brought him to King Eupator and the King was angered by him said "Take hold of him." Now there was a tower there 50 cubits high[161] and an immeasurable amount of dust and ashes was piled up against it. The King ordered that they take Meneleus upon the tower. Then they bound his hands and threw him off and he sunk into the midst of the ashes dying because of his cruelty, wickedness, and sinfulness, since he had done much evil and performed many vile acts (159) before the altar of the Lord of which its dust and ashes are holy. Therefore the sentence to die in the midst of ashes was imposed on this evil person. The Lord is just for He gives in appropriate measure and He redeems His children. The King went on his way to Macedonia, and Judah strove to judge his people in a righteous and law abiding way.

Now at this time[162] Demetrius the son of Seleucus came with an Roman army and he fought with Antiochus Eupator, slaughtering his army

and Lysias his cousin. He ruled over Macedonia instead of Antiochus. And Alcimus[163] the Priest, a wicked man who had eaten pork in the days of Antiochus the Cruel, came to him. And Alcimus said to King Demetrius "O King who shall live forever. Do not act justly with your servants in the land of Judeah. For Judah the son of Mattathias has grown mighty throughout the land due to his use of the sword. And there are Judeans with him called Hasidim. He has killed us because we have rebelled against their law and we have obeyed your law." Alcimus spoke these lies and angered Demetrius. So Demetrius dispatched the general of his army along with a mighty force consisting of 100 cavalry, and elephants and innumerable infantry. They came to Jerusalem and he sent Judah word of greeting "Come let us greet each other in love and we will speak together of peace." Judah was not upset by his words so he went to Nicanor.[164] Nicanor came to greet him and he embraced him. (160) He inquired as to his welfare, chairs were brought and set before them, and they sat and spoke peacefully.

But Judah had ordered the Hasmonean men to bring their articles of war close by for he warned "Lest the officers pounce upon me suddenly."[165] So the Hasmonean men stood around as he had commanded. Then Nicanor and Judah arose from their chairs, and went to Jerusalem. They did not engate in battle. And Nicanor loved Judah and said to him "Would it not please a man such as you to take a woman and to have sons." So Judah took a wife and had a son. But Alcimus witnesses their affection for each other. So he went to the King and reported what was happening. The King wrote to Nicanor "If you do not send me Judah the son of Mattathias bound in brass bonds, know that you will surely die." But Judah was informed so

he fled out of the city at night. And he blew on the shofars going about and giving the battle sign. The entire Hasmonean army gathered together and they went to Samaria and stayed there. Then Nicanor came to the Sanctuary of the Lord and said to the priests, "Deliver the man to me so I can send him to the King." The priests swore "He has not come here and we have not seen him for 3 days." So he cursed the Temple of the Lord and he spit at it, saying "I will utterly destroy the Temple. I will not leave (161) one stone in place for I will root up and overthrow all its foundations." And he left in hot anger.

Then the priests wept between the vestibule and the altar and they said "The God which has dwelled in this House from ancient days until now, behold here is Your throne, Your footstool and all Your service. Nicanor has set his heart to villify Your House and the Sanctuary of Your glory. Bring vengenance upon him so every nation shall know that because he did this churlish thing, he shall die like a churl." Meanwhile Nicanor was searching for Judah in all the buildings of Jerusalem. He sent 500 troops to the house of Razis.[166] He was the most venerable of the Hasidim for he had been tested in the days of Antiochus with many stripes and blows and was found pure. He was called the father of the Judeans and judge of Jerusalem. Now as Nicanor sought to discover the hatred he harbored in his heart for the Judeans, he ordered to have him brought before him. So they surrounded the house in order to capture him. But the Elder hurried to take a sword and he stuck it in his own belly and felled himself in the midst of Nicanor's troops. The troops backed away from him giving him space and he fell to the ground. Then he got on his feet and passed through the troops, and he stood on one large rock with much blood flowing

out of him. Then as if his temperament changed, he took his small intestines with his two hands and threw them at the troops, and crying out to the Lord he died and was gathered to his people. (162)

Now when Judah heard these things, he became very incensed and sent a message to Nicanor: "Why do you gird yourself up. Go out to the field and I will show you the man for whom you were looking in the room. Behold he is in the flat valley." So Nicanor gathered all his army and went to meet Judah on the Sabbath day.[167] But the Jews who were with Nicanor said to him "Please O Lord do not do wickedly. Pay respect to the giver of the Sabbath day." So Nicanor asked "Who has given it?" They answered "God in Heaven, His throne and His rule are overall the earth." But Nicanor cursed and spoke vile words which are not proper to write.

Then Judah heard and said to his men "How long will we refrain from going to battle and seeking revenge for these curses and vilifications. Who is this dead dog who rules you, who curses the glorious power of Israel?" And Judah got up and advanced upon Nicanor in great anger and overwhelming hatred. Nicanor went out to meet him with a mighty force and great strength. And Judah called to the Lord[168] "Lord my God, You sent an angel to the camp of Sennacherib who had scorned You, outside the city and killed 185,000[169] people. We have not seen such a slaughter until this day. On that day You fought a very great and mighty battle." And in the battle (163) Judah saw Nicanor, his sword was drawn in his hand. So Judah called out "For you Nicanor" and he ran to him with the strength of his anger. And Nicanor turned his back to flee, and he ran from Judah. But Judah overtook him and cleaved him in two with his sword and drove him to the ground. Thirty thousand[170] men of Macedonia were destroyed that

day in battle. And the rest fled with Judah pursuing them, blowing on the shofar as he went. From all the cities of Israel, men came out to meet them, decimate them and destroy them. There was not one of them left. Then he went to strip the corpses, and discovered gold and precious stones and much purple. They chopped off Nicanor's head and arm which he had raised against the Temple and hung them opposite the gate.[171] Therefore they call that gate the gate of Nicanor until this day. The people were very happy and praised the Lord according to words of David, King of Israel, for His mercy endures forever and from that day on they proclaimed that day a joyous holidy and a feast of wine. It was the 13th day of the month of Adar, one day before Purim.[172] Judah ruled all his people and established law and order in the land.

Now at the time of the yearly cycle, the days of Judah drew near to die and the Lord ordained that Judah's life should end so He gathered him to his people, the Hasidim.[173]

But Bacchides[174] came upon him with 30,000 warriors[175] of Macedonia and he came suddenly upon Judah. And he was dwelling there with almost 3,000 men. But all the people of Judah fled. Only he and his brothers along with 800 men were left from the men of Judah.[176] But they did not turn their faces to flee, not one of them. All of them in the garrison were Judah's friends and had fought in the Judean wars with the other nations. And Bacchides came with 15,000 and he set the battle to the right. Opposite his left were the remainder of the 15,000 people. And they advanced upon Judah from both his right and from his left sides. Judah saw the battle turning against him because it was very great. But he knew that Bacchides stood in one particular place because

the soldiers of Bacchides and the strength of the right flank was with him. So he approached and jumped into the middle and the remainder of the Hasmoneans allied with him. So he advanced upon Bacchides and a great and very mighty battle waswaged. In the beginning of the battle 2,000 corpses were leveled.[177] During the battle Judah saw Bacchides standing in its midst near the people. He ran to him out of the strength of his anger killing his soldiers and sending innumerable corpses to the ground - whoever approached him from the right or the left. And there were many Judean corpses who were slaughtered that day. But Judah went on the corpses and he watched over them coming opposite Bacchides with his sharp and heavy sword (165) drawn and filled with blood. And Bacchides saw Judah's face. It was like a lion's face at the time when it stands before his prey. Fear and awe were on his face. So Bacchides turned his back to flee and he fled to Ashdod.[178] He pursued him and decimated all there were remaining of the 15,000 that had been spread out in battle. Meanwhile Bacchides fled and escaped in Ashdod, and the army which was behind Judah found him tired and weary. So Bacchides went out from the city and waged a battle with whoever passed by. Many corpses fell and Judah the son of Mattathias also fell that day along with the many corpses which he killed. So Simon and Junathan his brothers took him and buried him in the mountain of Modin. And all of Israel mourned many days for him.

Now after the death of Judah, the enemies of the people of the Lord grew on the east and on the west. So Janathan girded himself with the authority of his brothers and he ministered as a priest for 7 years.[179] Then Jonathan came to Jerusalem and he received the rule of his brothers

and he went with a few men across the Jordan.[180] Bacchides pursued him with a mighty army and came upon him on the Sabbath; and he forced him to the Jordan. And when Jonathan saw that Bacchides forced him up to the waters, he and his men rowed across the waters and Bacchides and all his army came after him. And he caught up with him and attacked him from all sides. So Jonathan turned to fight Bacchides succeeding in turning him aside and (166) routing him. Jonathan drowned the camp of Bacchides and he fled to Ber Sheba which was in the desert.

There he rebuilt the ruins of the city and established mightily and guarded the city for many days. And they were well entrenched so Simon said "How long will we continue to flee" These evil ones want us to die. Let us attack our enemies." So Jonathan went out that night and he ravaged the tent of Bacchides killing Adranon and his brothers who were with Bacchides.[181] Then Simon opened the gate and a mighty force accompanied him composed of Hasmonean men. And he went out and ravaged the camp of Bacchides. He burned the idols and all the ramparts. And Bacchides fled and escaped to the desert. Jonathan and his brothers chased him and overtook him. Bacchides begged for mercy from them, and he promised to return the captives. And he swore to them. Then they left him so he never again came to the land of Judah and he returned the captives. At that time the reign was fixed in the hand of Jonathan. He judged his people, living in surety, and he fought all his surrounding enemies.

Then he went out to meet King Antiochus after he sent all the people into another area. He went and turned to go but the officers of Antiochus advanced upon him and he was stationed between Simon and his

sons, the former on one side and the latter on the other. So Simon destroyed the entire great army of Antiochus which had advanced upon him (167) and not one escaped. From then on Israel lived in surety all of Jonathan's days, each man under his vine and fig tree. When Jonathan died and was gathered to his people, Simon his brother became priest and with his sons led the kingdom. But Ptolemy, the son-in-law of Simon killed Simon at a drunken feast and took his wife and two sons imprisoning them in brass bonds.[182] Simon ruled over the people for 7[183] years. And he died and was gathered to his fathers.[184] The rest of the feats of his wars and the wars of his brothers are written in the Book of Hasmoneans and the Book of the Kings of Rome. We have not recorded the letters which they sent to the Romans and the Persian nation.

Now Ptolemy killed Simon and he planned to kill Johanan the son of Simon. He is the Johanan called Hyrcanus. For when Johanan killed Hyrcanus a great King in the days of Simon his father, Simon called Johanan his son, Hyrcanus because of his strength and bravery.

Now when Hyrcanus heard that his father was killed, he fled to Gaza.[185] Ptolemy pursued him and came before the gate of the city of Gaza. But the men of Gaza closed it and would not allow Ptolemy to gain entrance to the city so he could do evil to Hyrcanus. So Ptolemy turned and came to Dagon[186] and he settled there. After this Hyrcanus received the rulership of his father (168). So he sent up offerings and burnt offerings and sent an army upon Ptolemy, his brother-in-law. He was victorious in battle so Ptolemy shut himself up in the city of Dagon.[187] But the men advanced and beseiged the city with war machines, battering rams, ramparts, and all kinds of machines of destruction.

So the city came under seige. Then Ptolemy put Hyrcanus' mother and his brothers on the wall of the tower and he bound them and flogged them before his eyes with ships of all kinds and with hard chastisements. And when he saw the beating his mother and brothers received, Hyrcanus' pity for them ensnared him and he wept profusely. He put his sword away and withdrew from the city. And the mother spread out her hands and prayed to her son - notto have mercy upon her and not to have pity for her sons - but to light the spark of battle; to hearken to the trumpet; to return the battering ram; to raise the ramparts; to increase the number of the slings; to bring up the bows and shoot the arrows; to kill people; to dig out the wall; and to cause the enemy to fall in destruction and to bring revenge. So the mother said "By my death I will bring revenge on these my enemies. I will not be embitter this death with another death. Be strong my son, my offspring uphold my vow and intensify your battle against this city. Destroy it and revenge your father, since his son-in-law is the officer and enemy (169). As for the compassion of your mother, don't forget the slaughter of your holy father. But don't have pity for your mother, and forget your father thereby sinning against your God." Now when Hyrcanus heard the shout and declaration of his mother, his anger was kindled within him. He ordered the boy to blow a signal so the noise would increase and the warcry would be raised and the bows would be drawn and arrows would be shot. Also they would build a seige wall and raise ramparts. So he directed the battering rams against the wall and the tower. He struck the city so it would fall and the people cried out from the city. Ptolemy was greatly troubled. Therefore he made Hyrcanus' brothers and mother go up on the tower which was facing

the battering ram and he beat them fiercely and he informed her that she would be set free if he would only withdraw from the city. The lad saw his mother's beating and inflictions so his pity grew warm and he cried but his mother said to himagain "Do not cry heatedly. Intensify your battle and don't soften your heart, for if your pity grows for your mother why doesn't your wrath grow within you? For you should remember the slaying of your father, and you should avenge him of his enemies." So the young Hyrcanus' anger flared up when he remembered his father and he became fanatical and seized the city with great force. But when he saw his mother and brothers in the seige, he stopped destroying and slaughtering because of his compassion for his mother and brothers. The lad did not know what to do for he remembered (I70) his father angrily but he saw his mother. The lad was confused, and he drew away from the war which he was fighting against the city for he said to himself "The sin for all the evil which the enemy does to my mother is upon me."[188]

Now in those days the seventh year, the sabbatical year which the Judeans celebrated and kept like the Sabbath, approached.[189] Therefore Hyrcanus withdrew from the battle and went to Jerusalem. Then Ptolemy's cruelty became very great and he had Hyrcanus' mother and brothers killed. Ptolemy fled to Philadelphia.

Now Antiochus bore hatred against Simon because he had killed his officers, so he gathered a force numerous as sand and he came to Judeah with a great army in the 4th year of his reign, which was the first year Hyrcanus was King of Judeah. And Hyrcanus shut himself up in the city. So he troubled Jerusalem for a long while but he was not able to do anything[190] because of the height of the walls and battlements of

Jerusalem, and because of the brave men who lived in the city. So Antiochus built on the north side 130 towers[191] as high as the roof-tops, and he placed his troops on the towers and he undermined the wall of Jerusalem so it fell to the ground. Then the Judeans gave a mighty roar over the fallen wall and they killed every soldier of Macedonia who wanted to enter the city. Then they went out through the debris of the wall and they fought (171) against Antiochus' army, and they leveled many corpses from the camp of Antiochus. Then they retreated from the camp of King Antiochus and the towers which Antiochus had built fell down. Antiochus retreated 20 ris from the city and set his camp there.

Now during those days, the holiday of Succoth approached. It is the holiday for the people of the Lord to keep by sending up offerings and by praising the Lord with four kinds of wood. So Hyrcanus sent out messengers to Antiochus saying "Give us 8[192] days respite so we can celebrate a festival to the Lord our God." Antiochus answered "Celebrate your holiday but leave a portion of your people with me." Then Antiochus sent a gift to the Lord consisting of a cow whose horns were dressed in gold filled with spices. All this was a gift to the Temple of the Lord. The gate keepers took that gift and brought it to the priests and the priests waved it in the Temple. This King Antiochus did better than Antiochus Epiphanus, the Evil One. For he, when he took Jerusalem and came to the Temple of the Lord did not act properly. But he slaughtered swine in the Temple of the Lord, and defiled the altar with pig's flesh and spread it in every corner of the Temple. Therefore the Lord afflicted him and he died from a terrible diseases, which we recorded above. But this Antiochus (172) is called "Pious[193] for he did this for Israel when

he honored the Temple. So the Judeans revolted against Epiphanus and did not serve him but the one called[194] "Pious" was a man of compassion. So Hyrcanus saw that Antiochus gave his heart to serve the Lord and he sent messengers to make an alliance with him. So he made a pact with him receiving him in Jerusalem, and he prepared a very great feast for him and his servants. He gave him 300 talents of gold and left to return to his land.[195]

Then Hyrcanus searched after the hiding places of the gold. And he opened one of the tombs of David, King of Israel and he took 3,000 talents[196] of gold, but he left most of it there. And King Antiochus went up from Jerusalem to fight with Arsaces, the King of Parthia[197] and King Hyrcanus was on his side.

And this was the story which I found, and about which other scribes have written. For I found recorded in the book of Nicholas of Damascus[198] "King Antiochus went out to Arsaces, to war and Hyrcanus was with him. They came to the Lycus River and they fought with Indates[199] the General of the Army of Arsaces. In the battle of the King of Parthians. They caused him to flee, and they killed many of the army of Parthia, and Antiochus build a great structure, to show that he had demonstrated bravery there. Then he left there to follow Arsaces. And Hyrcanus left but he halted (173) for two days while en route because of the Sabbath and the festival of Shavuoth which came after the Sabbath."[200] For this reason Hyrcanus was delayed two days. So Antiochus went himself with his camp and he did not listen to Hyrcanus for he thought himself braver than the King of Parthia and he fought with him. And many Greek bodies were felled[201] in that battle. So King Antiochus' fate was sealed in that

battle.

When Hyrcanus saw that Antiochus died, he ceased from pursuing Arsaces and he turned toward Syria.[202] He came to Medeba and seized it for 6 months.[203] God delivered it into his hand and he set a work tax over it. Then he left there and went to Samega[204] and sacked it. Then he turned and went to Shechem and ravaged it for it would not receive him. Then he destroyed Mount Gerizzim[205] and threw down the temple which Sanballat had built. He was the son-in-law of Manassah the priest, the brother of Jaddus, the High Priest.[206] King Hyrcanus threw it down 200 years[207] after it was built and he turned it upside down on its foundations and he killed the Cutheans of Mount Samaria.[208] Then he got up and travelled to the land of Idumia and he sacked Dora[209] and Marissa which are in Idumia and he humbled the ruler[210] of Idumia. And he levied a work tax on them until the time of the exile. The King imprisoned them and bound them and chained them with the bond of circumcision, circumcising their (174) foreskins. And from that day on they were circumcised. The Smarians observed the laws of Judea until the Exile. Thus the King did to all the nations he conquered.[211]

Now as the Lord made him to prosper, he sent messengers to Rome to renew the alliance with the generals of Rome.[212] And this is the text of the pact which the generals of Rome sent to Hyrcanus the son of Simon, King of Judea. "Fanius, the son of Marais, Lucius Manlius[213], the son of Mantius,[214] Gaius Sempronius, the son of Falernos,[215] Generals of Rome send from the emperor who rules over us to Hyrcanus, King of Judea: Peace. Be it known to you that we have received your letter and we have read[216] it with fondness. We have inquired as to your health from your messengers

Dositheus,[217] Appolonius, and Diodorous[218] wise and good men. And we have honored them and they sat with us opposite the Emperor. All which they asked from the Emperior he granted and we concur with it. Concerning all the land which Antiochus robbed, his deeds will be negated; the cities which they plundered in war will be yours. And we have written a memorandum to every nation to receive the messengers which you sent to us with honor. We have sent our messenger with them and his name is Fanius.[219] We have given him a letter and we have told him of our orders and put the words in his mouth to convey to you - words of peace as has commanded the Emperior and his (175) 320 advisors."

Now in those days the King of Macedonia was fighting with his brother.[220] So King Hyrcanus and all his camp went out with him and encamped in Samaria, and beseiged it. They built a seige wall around it. A famine lasted in Samaria until the Samarians and Cutheans were eating the impure corpses of beasts of burden. And King Hyrcanus returned to Jerusalem for the Fast of Atonement,[221] to atone to the Lord for he was both a King and a Priest. He left his two sons in charge of the Army in Samaria. The first one's name was Antigonus and the name of the second was Aristobulus. Antiochus,[222] the King of Macedonia went up against them, coming to save Samaria from the hand of the sons of Hyrcanus. He fought with them in a fierce battle. But Antiochus fled from the 2 sons of Hyrcanus escaping to the city of Scythopolis.[223] On that day Hyrcanus was in the House of the Holy of Holies, and he prayed on behalf of Israel. Afterward he remembered his sons and he was afraid that they had fallen by the sword of Antiochus. But he heard a prophetic voice calling out from the Holy of Holies[224] "Neither fear, nor greive

nor be anxious for your sons, Priest Hyrcanus. Your work is completed today, for you came in peace and you shall go in peace." So Hyrcanus went out for the Holy place and told the people all this, but the people did not believe (176) So he sent horsemen to Samaria to the battle and what Hyrcanus had said was completely correct.

So the Cutheans sent help[225] to the son of Cleopatra, the queen of Egypt, Callimander and Epicratis,[226] Macedonian Generals were with him, and they came to the help of the Cutheans attempting to save Samaria from the hand of Hyrcanus' men. Hyrcanus went out from Jerusalem to meet the army of Egypt, and he dealt them a very mighty blow, and killed many of them[227] as well as Callimander[228] and he died there. The rest fled and they escaped. The Kings of Macedonia and Kings of Egypt never again saved Samaria or the Cutheans.

And the King turned advancing upon Samaria, and he seized it for one year. God delivered it into his hand, and he put its male population to the sword, overturning all their dwellings.[229] Also Cleopatra, Queen of Egypt, removed the Generals from command of the army and she appointed Chelcias and Ananias[230] for Lathyrus her son had rebelled against her. But Egypt deserted its Queen and supported Lathyrus.[231] Ananias and Chelcias went out and fought with them subduing them. Lathyrus fled and he went to Cyprus, an island in the sea, and he dwelled there. Hyrcanus fought with all his surrounding enemies and subjugated them. And Israel lived in surety during the days of Hyrcanus (177) each man under his vine and under his fig tree. And they were prosperous and they grew and were very mighty.

Now in those days, as King Hyrcanus sat on the throne of his king-

dom which was in the holy city of Jerusalem, he prepared a great feast for all his generals and the servants of the army of Judah and Benjamin.[232] And the King sat at the table with the sages of Israel[233] who were expounders[234] of the Law. Hyrcanus was one of their students. And as Hyrcanus was high from wine he said to the sage Pharisees[235] "You know that I am your disciple. So if you see me depart from the right way, rebuke me and set me on a straight path for this is the right thing to do." The Pharisees replied "God forbid us from observing such a thing in you. For we are witnesses today that you are righteous[236] and you walk a straight path for you are a King and a priest." Hyrcanus was pleased with their words.

But one of the Pharisees was ther whose name was Eliezar, and he was an unrighteous and base person. And he said "May King Hyrcanus live forever. If you wish to be righteous as you say, step down from the priesthood and be content with sovereignty along." The King asked "And why?" "Because your mother went into captivity in the days of Antiochus and she was profaned.[237] Therefore it is not right for you to be in the Holy of Holies"[238] (178) And the King was greatly disturbed so their joy turned to unhappiness and anger, and their love to hate. Now an extremely wealthy man sat there from the Saducees.[239] His name was Jonathan and he said "Didn't I tell you not to believe them for they are liars, and now they have ordered Eliezar to curse you."[240]

So the King ordered the Pharisees "Adjudicate this matter concerning the curse which Eliezar invoked upon me." They responded "He will be beaten and inflicted with enough stripes to satisfy you." For the Pharisees do not invoke the death penalty. So Jonathan said "Didn't I

tell you that this curse was made with their knowledge and according to their wishes." And from that day onward Hyrcanus was offended by their deeds and he became a Saducee. Then the King ordered a pronouncement circulated throughout the land that anyone who taught his sons the ways of the Pharisees would surely die. And Hyrcanus killed many of the people. Therefore hatred was stirred up against him and his sons, among the people in those days.

And now I would like to reveal which incident caused hostility and quarreling to descend upon the people of the Lord. The Pharisees would say "Keep the Law which our fathers have delivered into our hands," since they expounded the Law, and the decisions they rendered differed from the Saducees' derivation who did not believe in any manner of derivation and explanation but only in the Laws of Moses (179). And the Hasidim[241] differed afterwards.

Now in those days, because of these quarrels, battles were waged and much blood of the people of the Lord was spilled. The poor of the people sided with the Pharisees. Only the rich of the people and the warriors were with the King. And the Sadducees favored him.

Now in those days, King Hyrcanus sought inquiry of the Lord concerning his sons who would sit on his throne after him.[242] And he had three sons.[243] The first was Aristobulus and the second was Antigonus and they were beloved in the eyes of their father. The third was Alexander. He was hated and despised in the eyes of his father, who expelled him to the Galid. He never saw his father. Now when Hyrcanus inquired God spoke to him in a dream at night saying "Lift up your eyes and see your son, who will rule in your place and will sit on your throne" So he

lifted his eyes and saw his son Alexander standing before him. And Hyrcanus woke up and he cried out asking God again, but He did not answer him about it. Then King Hyrcanus was gathered to his people. And Hyrcanus ruled for 31 years.[244] The rest of his deeds; his bravery and the wars he fought; the cities he took from Aram and the bravery he showed in Macedonia; how he subdued Edom (180) and circumcised them, are they not recorded in the book of the Roman Kings.

And Aristobulus his son ruled in his place.[245] He was called a great King for he greatly enlarged the borders. He was the one who fought with Tyre and Sidon, killing people without number, and he circumcised the flesh of their foreskins and subdued them under the rule of Judeah until Pompey, General of the Roman army came. He was the Aristobulus who defiled the priesthood causing it to decay.[246] And placed the crown of the kingdom on his head,

While he was sitting on the throne of his kingdom, he became exceedingly boastful and a great overpowerinng jealousy overcame him until it overshadowed his intelligence.[247] His anger stirred him to cruelty. So he imprisoned his mother and his brothers in chains, without mercy. He did not heed the honoring of parents for he was jealous of his mother and his brothers concerning the matter of rulership. But he loved Antigonus his littlest brother alone, so he dressed him in purple and honored him greatly. And he sent him into battle with his bravest troops to conquer all the people who rebelled and raised their hands against the King. So he trampled many corpses and killed innumerable people and he came to Jerusalem in strength.

FOOTNOTES

1. Note discrepancy from above spelling "Petzinach"

2. Text Reads: "Nablosh"

3. Text Reads: "Ozdrobal"

4. Literally: "see"

5. Literally: "They"

6. Literally: "The gate to Daniel"

7. Literally: "Turned to"

8. Literally: "overthrowing"

9. Literally: "in our hands"

10. Josephus, Antiquities: X, 11, 6, reports the lions were well fed.

11. Literally: "fathers"

12. This entire story continuing through column 46 appears in a slightly different form in Josephus, Antiquities: XI, 3.

13. Literally: "Were grieved." Emend "Yitatsbu" to "Yityatsbu," changing "Ayin" to "Yod."

14. Literally: "Heavy"

15. Literally: "Your Riddles"

16. Emend text to include missing "Ayin"

17. Josephus, Antiquities: XI, 3, 5, reads: "Apame the daughter of Rabsases Themasius"

18. The remainder of the account is in the third person so it can no longer be part of the decree. However, it seems obvious that this is still part of the decree and should be in the second person.

19. Literally: "King"

20. Text Reads: "Bambysia"

21. The story of Esther appears in Josephus, Antiquities: XI, 6. The King there is Artaxerxes.

22. Hebrew Questionable.

23. Literally: "they say"

24. Similar account in Josephus, Antiquities: XI, 8, 4.

25. Literally: "Before you to help you"

26. See Josephus, Antiquities: XI, 8, 5.

27. See Daniel VIII: 3 - 8

28. Josephus, Antiquities: XI, 7, 2. Sanballat is Cuthean. This following account appears in Josephus, Antiquities: XI, 8.

29. Josephus, Antiquities: XI, 7, 2 affirms this relationship.

30. Josephus, Antiquities: XI, 8, 2 confirms this.

31. Literally: "another." Emend "Aher" to "Ehod."

32. Text Reads: "Artachshasta." Josippon always spells Artaxerxes in this manner.

33. Literally: "their"

34. Literally: "days"

35. Literally: "entered"

36. Literally: "Humiliate him"

37. Text Omits: "then Alexander replied"

38. Text Reads: "Bushnai"

39. Literally: "Alexander"

40. Literally: "the Sicilians"

41. Literally: "Famine." Emend "Raev" to "Raem."

42. Perhaps this is the "Astragon." See footnote 43.

43. Perhaps this is the "Estarngan." See footnote 42.

44. Literally: "Generation"

45. Hebrew Questionable

46. Perhaps this is "Kapisekon." See footnote 47.

47. Perhaps this is "Kapsion." See footnote 46.

48. Literally: "ask." Emend "Lishol" to "Limshol."

49. Hebrew Questionable

50. Text Reads: "Ritelin" instead of "Literin"

51. Literally: "Bones and teeth of elephants"

52. The letter to Aristotle which began in column 100 ends abruptly at this point and the third person narrative continues Alexander's exploits.

53. Text should read "Barbaron's wife" to make sense.

54. Text Reads: "Amazonikon"

55. Text Omits: "Have done"

56. Josephus, Antiquities: XII, 1, 1. - Identifies him as "Ptolemy, the son of Lagus."

57. Literally: "Wedded to"

58. Text Reads: "Ptolus Olgis"

59. Josephus, Antiquities XII, 2, 1: Identifies him as "Phalerius."

60. This ensuing story paralleled in Josephus, Antiquities XII, 2 concerning Philadelphus, the son of Lagus.

61. This story paralleled in Josephus, Antiquities XII, 3.

62. Text Reads: "Antiophicus"

63. See footnote 62.

64. Josephus, Antiquities: XIII, 10, 2, "Sabaste"

65. Josephus, Antiquities: XIII, 10 confirms this incident. However, it is totally out of place here. It belongs following the Maccabean revolt.

66. See footnote 64.

67. Josippon consistently calls her "Kalophtira"

68. Text Omits: "came to power"

69. Text Reads: "Rodon"

70. Josippon consistently calls him "Antoninus"

71. Josephus, Antiquities: XII, 4, 1. Antiochus the Great gives Cleopatra, his daughter to Ptolemy, not to Antony. This story seems to come from Plutarch's Lives; Antony.

72. Josephus, Wars: II, 9, 1: 57 years, 6 months, 2 days.

73. Text Reads: "Heliodos"

74. Text Reads: "Heliorodos"

75. Josephus, Antiquities: XII, 2. Story repeated in slightly different form.

76. Literally: "Gathered to his people"

77. II Maccabees VI: 18-32, same story concerning Ezra the Scribe.

78. Text Reads: "Sheol"

79. II Maccabees VII: 1-42 repeats this story.

80. Literally: "My son"

81. Text Reads: "Sheol"

82. This begins the story of the Maccabean revolution paralleled in Josephus, Antiquities: XII, 6 ff. And also I Maccabees II ff.

83. See I Maccabees II: 7

84. See I Maccabees II: 23-27

85. See I Maccabees II: 41

86. Literally: "He smote them and beat them and smote them and beat them."

87. See I Maccabees II: 65

88. Literally: "He"

89. I Maccabees III: 14 uses similar phrase.

90. Josephus, Antiquities: XII, 7, 1 and in I Maccabees III: 13, the name is "Seron."

91. This incident reported in Josephus, Antiquities: XII, 7, 1 and identically in I Maccabees III: 10-12.

92. I Maccabees III: 16

93. Literally: "He"

94. Josephus, Antiquities: XII, 2, 2. I Maccabees III: 32

95. Josephus, Antiquities: XII, 2, 3 and I Maccabees III: 38 both say: 40,000 foot soldiers and 2,000 horsemen.

96. I Maccabees III: 55

97. Similar stipulations in Josephus, Antiquities XII: 2, 3; and I Maccabees III: 56

98. This is a different account from what preceded. A similarity can be seen in II Maccabees VIII: 10.

99. Text Reads: "Bacchires"

100. Timetheus is mentioned in conjunction with Bacchides only in II Maccabees VIII: 30

101. II Maccabees VIII: 30 Reads 20,000.

102. Text Reads: "Bagaris"

103. I Maccabees V: 44

104. No reference to this in any of the sources.

105. In I Maccabees VI: 1 and Josephus, Antiquities: XII, 9, 1, it is Elymais. In II Maccabees IX: 3, it is Ecbatana.

106. In I Maccabees, there is no description of this illness. It appears in Josephus, Antiquities: XII, 9, 1 and II Maccabees IX: 5-12

107. II Maccabees IX: 7

108. II Maccabees IX: 10-11

109. II Maccabees IX: 13-27. In similar situation, a different speech is given.

110. Josephus, Antiquities: XII, 9, 3: I Maccabees VI: 17: II Maccabees IX: 28-29

111. II Maccabees X: 1 ff. Josephus, Antiquities: XII, 2, 6

112. Josephus, Antiquities: XII, 2, 2 ff and I Maccabees IV: 1 ff. Mention Gorgias under different situation.

113. Josephus, Antiquities: XII, 8, 1-3

114. Text Reads: "Gilgal"

115. II Maccabees X: 29

116. II Maccabees X: 31 contains "Gazara"

117. In II Maccabees X: 37 he was found and killed with his brothers.

118. Text Reads: "Chirbo"

119. Eupator is the son of Epiphanes in Josephus, Antiquities: XII, 9, 12.

120. II Maccabees XI: 1 "a cousin"

121. II Maccabees XI: 2 & 5 agree on these numbers. Josephus, Antiquities: XII, 9, 3 says 100,000 footmen, 20,000 horsement and 32 elephants.

122. Text Reads: "Bethea"

123. II Maccabees XI: 8

124. II Maccabees XI: 21 reads "to confer with you."

125. II Maccabees XI: 23 ff

126. Text Reads: "his"

127. Text Reads: "us"

128. II Maccabees XI: 27. The superscripture reads "the King's letter to the nation ran as follows:"

129. Text Omits: "of its predecessor"

130. According to the Encyclopedia Brittanica, Volume XI, page 155a, Lucius Amelius Paulus beseiged Gaius Tarentus Varro at Cannae. They battled at the Aufidus River.

131. Probably Scipio Africanus.

132. Text Reads: "lifted his feet"

133. According to Carey "History of Rome" Hasdrubal never was in Africa. Encyclopedia Brittanica, Volume XI, 155a, says he was probably killed in Central Italy or the Metaurus.

134. This sentence in Aramaic.

135. II Maccabees XI: 34. The same names but different letters. There is a similar pledge in Josephus, Antiquities: XII, 10, 6.

136. Literally: "they"

137. II Maccabees XII: 3-9

138. II Maccabees XII: 4

139. II Maccabees XII: 9 reads "30 miles"

140. Literally: "Trampling"

141. II Maccabees XII: 14-16. Includes this as narrative.

142. II Maccabees XII: 17 "95 miles"

143. II Maccabees: 19 & 24. He mentioned as captain under Maccabeus.

144. II Maccabees XII: 24-25. Timetheus not involved with Judah but with Dositheus and Sosipater, although the incident is the same.

145. II Maccabees XII: 26-27

146. II Maccabees XII: 27

147. Literally: "Trampled"

148. II Maccabees XII: 29

149. II Maccabees XII: 32 ff

150. II Maccabees XII: 33 says 3,000 foot soldiers and 400 cavalry.

151. Text Reads: "Rositheus"

152. Literally: "him"

153. Josephus, Antiquities: XII, 9, 3-7 and II Maccabees XIII: 1 ff

154. II Maccabees XIII: 2 reports 110,000 infantry, 5,300 cavalry, and 22 elephants.

155. II Maccabees XIII: 2, and Josephus, Antiquities: XII, 9, 4 both read "Guardian"

156. Josephus, Antiquities: XII, 9, 4 and I Maccabees VI: 42-46

157. Literally: "Trampled in battle"

158. Josephus, Antiquities: XII, 10, 1; I Maccabees VII: 2 and II Maccabees XIII: 23 and XIV: 1. In no account does Demetrius' advance affect the previous battle as it does here.

159. The Hebrew verb is singular.

160. II Maccabees XIII: 3-8

161. II Maccabees XIII: 5 reads "75 feet"

162. Josephus, Antiquities: XII, 10, 1 ff. I Maccabees VII: 1, ff. II Maccabees XIV: 1 ff, Text begins "three years later."

163. Text Reads: "Alimus"

164. II Maccabees ascribes such a friendly meeting between Judah and Nicanor. Both Josephus and I Maccabees say the general was Bacchides and that war ensued.

165. II Maccabees XIV: 22 ff

166. II Maccabees XIV: 37. Text Reads: "Raksios"

167. II Maccabees XV: 1

168. II Maccabees XV: 22-24

169. II Maccabees XV: 22. I Maccabees VII: 41 mentions this number under different circumstances.

170. II Maccabees XV: 27 says 35,000.

171. II Maccabees XV: 35-36

172. II Maccabees ends at this point.

173. This paragraph must be out of place. In I Maccabees, he does not die until the battle with Bacchides.

174. Text Reads: "Bakiros"

175. Josephus, Antiquities: XII, 11, 1 and I Maccabees IX: 3 say 20,000 men and 2,000 horses.

176. Josephus, Antiquities: XII, 11, 1 reads "1,000." I Maccabees IX: 6 reads "800."

177. Literally: "Trampled to the ground"

178. Josephus, Antiquities: XII, 11, 2 reads "Mount Aza." I Maccabees IX: 15 reads "Mount Azotus."

179. Josephus, Antiquities: XIII, 2, 3 reports a hiatus of four years.

180. I Maccabees IX: 43 ff

181. Josephus, Antiquities: XIII, 1, 5 & 6, and I Maccabees IX: 65 ff both report this although in those accounts, Jonathan retires to Michmash.

182. I Maccabees XV: 11 ff. Josephus, Antiquities: XIII, 7, 4.

183. Josephus, Antiquities: XIII, 7, 4 says "8 days."

184. I Maccabees ends with Simon's death.

185. Josephus, Antiquities: XIII, 7, 4 reads "Jerusalem."

186. Josephus, Antiquities: XIII, 8, 1

187. Josephus, Antiquities: XIII, 8

188. Hebrew Questionable

189. The following story is a direct parallel to Josephus, Antiquities: XIV, 8.

190. Josippon omits "To do anything."

191. Josephus, Antiquities: XIII, 8, 2 reads "100 towers, 3 stories high."

192. Josephus, Antiquities: XIII, 8, 2 reads "7 days."

193. Josephus, Antiquities: XIII, 8, 2

194. Text omits an "Aleph"

195. Josephus, Antiquities: XIII, 8, 3 says that 500 talents of gold plus hostages were pledged, 300 talents plus the hostages were to be a down payment.

196. Josephus, Antiquities: XIII, 8, 4

197. Text reads "Persia." However, Josephus, Antiquities: XIII, 8, 4 reports that the name was "Parthia." Josippon consistently uses the former when he means the latter.

198. Josephus, Antiquities: XIII, 8, 4 also quotes Nicholas of Damascus at this point. However, the quote is worded differently and cites some different names and events.

199. Text Reads: "Odinano"

200. Josippon does not indicate where the quote from Nicholas of Damascus ends. But in Josephus (footnote 198) the quote ends at approximately this point.

201. Text Reads: "Trampled"

202. Text Reads: "Tsoba" but Josephus, Antiquities: XIII, 9, 1 reports this account concerning Syria.

203. Josephus, Antiquities: XIII, 9, 1

204. Josephus, Antiquities: XIII, 9, 1

205. Josephus, Antiquities: XIII, 9, 1 agrees on both Shechem and Gerizzim.

206. In Josephus, Antiquities: XIII, 9, 1, Manasseh was the son-in-law of Jaddua. Sonballat was a general under Alexander.

207. Josephus, Antiquities: XIII, 9, 1

208. This incident out of order from Josephus, Antiquities: XIII, 9, 1

209. Text Reads: "Debira"

210. Text Reads: "Gaon"

211. Josephus, Antiquities: XIII, 9, 1 omits this last sentence.

212. This account paralleled in Josephus, Antiquities: XIII, 9, 2.

213. Text Reads: "Lucius and Milius"

214. Josephus, Antiquities: XIII, 9, 2 reads "Of the Mantine Tribe"

215. Josephus, Antiquities: XIII, 9, 2 reads "of the Falernian Tribe"

216. Text omits an "Aleph"

217. Text Reads: "Rosetheus"

218. Text Reads: Thoderos"

219. In Josephus, Antiquities: XIII, 9, 2, Fanius is a Praetor and not a messenger.

220. In Josephus, Antiquities: XIII, 10 a similar account takes place concerning Antiochus Grypus and Antiochus Cyzicenus.

221. This reason is not given by Josephus.

222. According to Josephus, Antiquities: XIII, 10, 2, this was Antiochus Cyzicenus.

223. Text Reads: "Stypoli"

224. This vision occurs in Josephus, Antiquities: XIII, 10, 3 following the taking of Somaria. See footnote 229.

225. Text Omits: "help"

226. Text Reads: "Galmishi and Epocratis"

227. Literally: "Trampled down many of their corpses"

228. Text Reads: "Callimander." See footnote 226.

229. According to Josephus, Antiquities: XIII, 10, 3, Hyrcanus' vision before the Holy of Holies should take place here. Therefore, Hyrcanus was not present at the taking of Samaria as reported in this text. See footnote 224.

230. Text Reads: "Hilkaiah and Hananiah." Josephus, Antiquities: XIII, 10, 4 says they were the sons of Onias.

231. Josephus, Antiquities: XIII, 10, 4. The story is not resolved there.

232. Josephus, Antiquities: XIII, 10, 5 & 6, contains this following story.

233. Josephus, Antiquities: XIII, 10, 5 calls them "Pharisees."

234. Text Reads: "Porshim." Here it is clearly appelative.

235. Text Reads: "Perushim." Here it is clearly genetive.

236. Text Reads: "Tsadik"

237. Josephus, Antiquities: XIII, 10, 5 omits "she was profaned."

238. Hyrcanus could have been the product of forbidden union.

239. Text Reads: "Tsadukim." Here it is clearly genetive.

240. Josephus, Antiquities: XIII, 10, 6 records this as a third person narrative, and not as a speech.

241. Josephus, Antiquities: XIII, 10, 6 calls this group "Essens."

242. Josephus does not mention this event.

243. Josephus, Antiquities: XIII, 10, 7 says 5 sons.

244. Josephus, Antiquities: XIII, 10, 7

245. Josephus, Antiquities: XIII, 10 shows Aristobulus not to be a great man.

246. This statement appears to contradict the above citation that Aristobulus was a great man.

247. This description is more like the account in Josephus, Antiquities: XIII, 10, than the previous account.

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